

DOCTRINE OF THE PRIESTHOOD

Let Virtue garnish thy thoughts unceasingly; then shall thy Confidence wax strong in the presence of God; and the Doctrine of the Priesthood shall Distil upon thy soul as the Dews from Heaven. (D & C 121:45)

FEBRUARY 2015

HANNA, UTAH

VOL. 32 No. 2

SECTION 132

IS IT AUTHENTIC IN ALL REGARDS

DID PRESIDENT YOUNG REALLY ADD VERSE 7

INTO

THE PROPHET'S REVELATION ON PLURAL MARRIAGE!

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COLLIER'S PUBLISHING CO.
HC 63 Box 1B
HANNA, UTAH 84031
(505) 600-1842
CHURCHOFTHEFIRSTBORN1842@GMAIL.COM
[HTTP://CHURCH-OF-THE-FIRSTBORN.ORG](http://CHURCH-OF-THE-FIRSTBORN.ORG)

INTRODUCTION

Of late there are those among certain “Fundamentalists” who have raised a Controversy with regard to verse 7 of Section 132. What these individuals have been saying is that President Young had verse 7 added to the Prophet’s revelation at the time when he had it prepared for publication in 1852, and that he did this with evil and designing intent, in order that he might create a Theocratic Power Structure, with himself sitting at the top.

This is the subject of this issue of *Doctrine of the Priesthood* — what does the record say about such claims — is it possible to verify them, or do these claims amount to mere groundless accusations which the Historical Record utterly refutes.

7 And verily I say unto you, that the **CONDITIONS** of *this* **LAW ARE THESE**: All covenants . . . that are not made and entered into and **SEALED** *by the* **HOLY SPIRIT of PROMISE, of HIM who is ANOINTED** . . . and that too most holy, by revelation and commandment *through the medium of* **MINE ANOINTED, whom I have APPOINTED on the earth to HOLD this POWER** (and *I have APPOINTED unto my servant Joseph to hold this power in the last days, and THERE is NEVER but ONE on the EARTH at a TIME on WHOM this POWER and the KEYS of this PRIESTHOOD are CONFERRED*), are of *no efficacy, virtue, or force in and after the resurrection from the dead;* . . . 8 Behold, **MINE HOUSE is a HOUSE of ORDER**, saith the Lord God, and **NOT a HOUSE of CONFUSION**. (D&C 132:7)

SECTION 132

IS IT AUTHENTIC IN ALL REGARDS

DID PRESIDENT YOUNG REALLY ADD VERSE 7
INTO
THE PROPHETS REVELATION ON PLURAL MARRIAGE!

by
Fred C. Collier

If verse 7 of Section 132 should be proven to be fraudulent — or that it was an **UNINSPIRED PRIESTCRAFT ADDITION** that was added to the Prophet's Revelation after his death by President Brigham Young, as some apparently believe — if this were proven to be **TRUE** it would effectively **EMASCULATE THE FULNESS OF THE PATRIARCHAL PRIESTHOOD**, as well as **THE PERFECT LAW OF CELESTIAL THEOCRACY** (*TPJS* 322; 363) as it was established by the Prophet Joseph Smith in **THE KINGDOM OF GOD**, or **COUNCIL OF FIFTY**. Not only so, but *The Eternal Celestial Family Patriarchal/Matriarchal Order of THE CHURCH OF THE FIRSTBORN* would be effectively neutralized as well — *it would be converted into a monstrous body* **WITHOUT A HEAD — A HEAP AS**

IT WERE OF INCOHERENT PROTESTANT SECTS, WITHOUT PRIESTHOOD OR AUTHORITY — OR SHOULD WE PUT IT AS APOSTLE ORSON HYDE EXPRESSED IT AT THE TRIAL OF SYDNEY RIGDON: A MONSTER OR “HYDRA WITH MANY HEADS”

This Question Regarding Verse 7 of Section 132 is **SIGNIFICANT** — it **DESERVES an INVESTIGATION** — and an examination of the Sources.

What follows are a *few* of **THE MOST SIGNIFICANT SOURCES** *which relate to this question* — William Clayton was the Prophet’s scribe who wrote the revelation down — what follows is Clayton’s diary entry, which he wrote on the day that he dictated the Prophet’s Revelation. Following this is a Sworn Affidavit which Clayton had notarized in 1874. Following this is yet another Affidavit which was written and notarized in 1886 by Joseph C. Kingsbury, who, at the behest of Newel K. Whitney, made a copy of the original document the day after it was given to the Prophet. Again, following this is a statement by President Brigham Young, together with another which was made by Apostle Orson Hyde during the Trial of Sidney Rigdon.

The affidavits of William Clayton and Joseph C. Kingsbury together with many others, were gathered up by President Joseph F. Smith, during the administration of President John Taylor. The purpose for gathering these affidavits was to respond to certain statements that were being made by the Reorganized Church. The Reorganized Church was making the claim that Plural Marriage was introduced to the Church by President Brigham Young and the Quorum of the Twelve — and not by the Prophet Joseph Smith. It was for this reason that Joseph F. Smith went about the territory getting signed affidavits from the Prophet’s Plural Wives, etc.

In keeping with their first claim, that Plural Marriage originated with the Twelve, the Reorganized Church was also making the claim that the Revelation on Eternal/Plural Marriage (i.e. D&C 132) originated with President Young and the Twelve, and not with the Prophet Joseph Smith. It is for this reason that the following statements are so germane to the question at hand, as it pertains not just to verse 7 of Section 132, but the entire Revelation:

Wednesday 12th [July 1843] This A.M. I wrote a Revelation consisting of 10 pages on the order of the priesthood, showing the designs in Moses, Abraham, David and Solomon having many wives & concubines &c. After it was wrote Prests. Joseph & Hyrum presented it and read it to E[mma] who

said she did not believe a word of it and appeared very rebellious. J[oseph] told me to deed all the unincumbered lots to E[mma] (D&C 132:57) & the children. He appears much troubled about E[mma]. (William Clayton Diary, 12 July 1843, Church Historian's Office, Salt Lake City, Utah)

WILLIAM CLAYTON'S TESTIMONY

The following statement was sworn to [by William Clayton] before John T. Caine, a notary public, in Salt Lake City, Feb. 16, 1874:

"Inasmuch as it may be interesting to future generations of the members of the Church of Jesus Christ of Latter-day Saints to learn something of the first teachings of the principle of plural marriage by President Joseph Smith, the Prophet, Seer, Revelator and Translator of said Church, I will give a short relation of facts which occurred within my personal knowledge, and also matters related to me by President Joseph Smith.

"I was employed as a clerk in President Joseph Smith's office, under Elder Willard Richards, and commenced to labor in the office on the 10th day of February, 1842. I continued to labor with Elder Richards until he went east to fetch his wife to Nauvoo.

"After Elder Richards started east I was necessarily thrown constantly into the company of President Smith, having to attend to his public and private business, receiving and recording tithings and donations, attending to land and other matters of business. During this period I necessarily became well acquainted with Emma Smith, the wife of the Prophet Joseph, and also with the children — Julia M. (an adopted daughter), Joseph, Frederick and Alexander, very much of the business being transacted at the residence of the Prophet.

"On the 7th of October, 1842, in the presence of Bishop Newel K. Whitney and his wife Elizabeth Ann, President Joseph Smith appointed me temple Recorder, and also his private clerk, placing all records, books, papers, etc., in my care, and requiring me to take charge of and preserve them, his closing words being, 'When I have any revelations to write, you are the one to write them.'

"During this period the Prophet Joseph frequently visited my house in my company, and became well acquainted with my wife Ruth, to whom I had been married five years. One day in the month of February, 1843, date not remembered, the Prophet invited me to walk with him. During our walk, he said he had learned that there was a sister back in England, to whom I was very much attached. I replied there was, but nothing further than an attachment such as a brother and sister in the Church might rightfully entertain for each other. He then said, 'Why don't you send for her?' I replied, 'In the first place, I have no authority to send for her, and if I had, I have not the means to pay expenses.' To this he answered, 'I give you authority to send for her, and I will furnish you with means,' which he did. This was the first

time the Prophet Joseph talked with me on the subject of plural marriage. He informed me that the doctrine and principle was right in the sight of our Heavenly Father, and that it was a doctrine which pertained to celestial order and glory. After giving me lengthy instructions and informations concerning the doctrine of celestial or plural marriage, he concluded his remarks by the words, 'It is your privilege to have all the wives you want.' After this introduction, our conversations on the subject of plural marriage were very frequent, and he appeared to take particular pains to inform and instruct me in respect to the principle. He also informed me that he had other wives living besides his first wife Emma, and in particular gave me to understand that Eliza R. Snow, Louisa Beman, Desdemona W. Fullmer and others were his lawful wives in the sight of Heaven.

"On the 27th of April, 1843, the Prophet Joseph Smith married to me Margaret Moon, for time and eternity, at the residence of Elder Heber C. Kimball: and on the 22nd of July, 1843, he married to me, according to the order of the Church, my first wife Ruth.

"On the 1st day of May, 1843, I officiated in the office of an Elder by marrying Lucy Walker to the Prophet Joseph Smith, at his own residence.

"During this period the Prophet Joseph took several other wives. Amongst the number I well remember Eliza Partridge, Emily Partridge, Sarah Ann Whitney, Helen Kimball and Flora Woodworth. These all, he acknowledged to me, were his lawful, wedded wives, according to the celestial order. His wife Emma was cognizant of the fact of some, if not all, of these being his wives, and she generally treated them very kindly.

"**ON THE MORNING OF THE 12TH OF JULY, 1843,** Joseph and Hyrum Smith came into the office in the upper story of the 'brick store,' on the bank of the Mississippi River. They were talking on the subject of plural marriage. Hyrum said to Joseph, 'If you will write the revelation on celestial marriage, I will take and read it to Emma, and I believe I can convince her of its truth, and you will hereafter have peace.' Joseph smiled and remarked, 'You do not know Emma as well as I do.' Hyrum repeated his opinion and further remarked, 'The doctrine is so plain, I can convince any reasonable man or woman of its truth, purity or heavenly origin,' or words to their effect. Joseph then said, 'Well, I will write the revelation and we will see.' He then requested me to get paper and prepare to write. Hyrum very urgently requested Joseph to write the revelation by means of the Urim and Thummim, but Joseph, in reply, said he did not need to, for he knew the revelation perfectly from beginning to end.

"Joseph and Hyrum then sat down and Joseph commenced to dictate the revelation on celestial marriage, and I wrote it, sentence by sentence, as he dictated. After the whole was written, Joseph asked me to read it through slowly and carefully, which I did, and he pronounced it correct. He then remarked that there was much more that he could write, on the same subject, but what was writ[t]en was sufficient for the present.

“Hyrum then took the revelation to read to Emma. Joseph remained with me in the office until Hyrum returned. When he came back, Joseph asked him how he had succeeded. Hyrum replied that he had never received a more severe talking to in his life, that Emma was very bitter and full of resentment and anger.

“Joseph quietly remarked, ‘I told you [that] you did not know Emma as well as I did[.]’ Joseph then put the revelation in his pocket, and they both left the office.

“**THE REVELATION WAS READ TO SEVERAL OF THE AUTHORITIES DURING THE DAY.** Towards evening BISHOP NEWEL K. WHITNEY asked Joseph if he had any objections to his *taking a copy of the revelation*; Joseph replied that **HE HAD NOT**, and handed it to him. **IT WAS CAREFULLY COPIED THE FOLLOWING DAY BY JOSEPH C. KINGSBURY.** Two or three days after the revelation was written Joseph related to me and several others that Emma had so teased, and urgently entreated him for the privilege of destroying it, that he became so weary of her teasing, and to get rid of her annoyance, he told her she might destroy it and she had done so, but he had consented to her wish in this matter to pacify her, realizing that he knew the revelation perfectly, and could rewrite it at any time if necessary.

“**THE COPY MADE BY JOSEPH C. KINGSBURY IS A TRUE AND CORRECT COPY OF THE ORIGINAL IN EVERY RESPECT.** The copy was *carefully preserved* by BISHOP WHITNEY, and but few knew of its existence **UNTIL the TEMPORARY LOCATION of the CAMPS of ISRAEL at WINTER QUARTERS, on the MISSOURI RIVER, in 1846.**

“After the revelation on celestial marriage was written Joseph continued his instructions, privately, on the doctrine, to myself and others, and during the last year of his life we were scarcely ever together, alone, but he was talking on the subject, and explaining that doctrine and principles connected with it. He appeared to enjoy great liberty and freedom in his teachings, and also to find great relief in having a few to whom he could unbossom his feelings on that great and glorious subject.

“From him I learned that the doctrine of plural and celestial marriage is the most holy and important doctrine ever revealed to man on the earth, and that without obedience to that principle no man can ever attain to the fulness of exaltation in celestial glory.

(Signed) WILLIAM CLAYTON.

“Salt Lake City, February 16th, 1874.” (Church Historian’s Office, Salt Lake City, Utah; See also *History of the Church* Vol 5:xxxii–xxxiii; see also *Deseret Evening News* 20 May 1886)

In the above affidavit, Clayton states that not only did he write the Revelation as the Prophet dictated it to him, but also that the Prophet had him read it back in order to be sure that it was correct, and that

the Prophet approved of it. Not only so but Clayton also states that **“THE REVELATION WAS READ TO SEVERAL OF THE AUTHORITIES DURING THE DAY”**. These authorities who heard the revelation read to them would all be witnesses with regard to verse 7, which is a huge doctrinal statement that could not be missed — and as we shall see, it was a doctrine of which they had already heard much from the Prophet in the private meetings of the Holy Order and Council of Fifty.

Again, according to the Clayton Affidavit, Bishop Newel K. Whitney was given permission by the Prophet to have a copy of the Revelation made. Bishop Whitney’s special interest is easily understood, especially in view of the fact that the Prophet became Plurally married to his daughter nearly a year before. In continuing Clayton states that the Revelation **“WAS CAREFULLY COPIED THE FOLLOWING DAY BY JOSEPH C. KINGSBURY”**. Joseph C. Kingsbury was Bishop Whitney’s clerk, as well as the front man for the Prophet’s Plural Marriage to Sarah Ann Whitney, who was Bishop Whitney’s daughter. In continuing Clayton states that:

“THE COPY MADE BY JOSEPH C. KINGSBURY IS A TRUE AND CORRECT COPY OF THE ORIGINAL IN EVERY RESPECT. The copy was *carefully preserved* by BISHOP WHITNEY, and *but few knew of its existence* UNTIL THE TEMPORARY LOCATION OF THE CAMPS OF ISRAEL AT WINTER QUARTERS, ON THE MISSOURI RIVER, IN 1846.”

What we have in the above affidavit is the Sworn Statement and Witness of William Clayton, that **“THE COPY MADE BY JOSEPH C. KINGSBURY IS A TRUE AND CORRECT COPY OF THE ORIGINAL IN EVERY RESPECT.”**

As already stated, in fact verse 7 of Section 132 constitutes a **HUGE DOCTRINAL STATEMENT**. The verse is long, and so long too, that it includes within it a parenthetical statement. But parenthetical statements are not uncommon in the Prophet’s Revelations. Indeed, in Section 107, there is a Parenthetical statement which is 18 verses long (D&C 107:40–57).

In 1886, Joseph C. Kingsbury responded to William Clayton’s affidavit by making the following notarized Statement:

“On May 22, 1886, Joseph C. Kingsbury made the following statement before Charles W. Stayner, a notary public, in Salt Lake City:

“In reference to the affidavit of Elder William Clayton as cited above, on the subject of the celestial order of patriarchal marriage, published in

the *Deseret Evening News* of May 20th 1886, AND PARTICULARLY AS TO THE STATEMENT MADE THEREIN CONCERNING MYSELF, *as having copied the original revelation* WRITTEN BY BROTHER CLAYTON *at the dictation of* THE PROPHET JOSEPH, I will say that Bishop Newel K. Whitney, handed me the revelation above referred to either on the day it was written or the day following, and stating what it was, *asked me to take a copy of it. I DID SO, and then read my copy of it to Bishop Whitney, WE COMPARED IT WITH THE ORIGINAL WHICH HE HELD IN HIS HAND WHILE I READ TO HIM.* When I had finished reading, Bishop Whitney pronounced the copy correct, and Hyrum Smith coming into the room at the time to fetch the original, Bishop Whitney handed it to him. I will also state that *this copy, as also the original are IDENTICALLY the same as that published* IN THE PRESENT EDITION [1886] of the Book of Doctrine and Covenants. (*History of the Church* Vol 5:xxxiii–xxxiv)

“In another early account, Newel K. Whitney testified that his daughter was called by revelation in 1842, and was the first sealed as a plural wife to the Prophet, who had the permission of both parents to do so. He wrote:

“Newel’s daughter Sarah was wedded to Joseph, the first woman in this dispensation to be given in plural marriage by and with the consent of both parents. Her father officiated at the ceremony. The revelation concerning this is still in existence, though never published. It bears the date July 27, 1842 [*Unpublished Revelations Vol 1, 3rd Ed.* Part 63, p. 141–142] and was given through the Prophet to Bishop Whitney. The ceremony preceded by nearly a year the written document of the revelation on Celestial marriage, first committed to paper July 12, 1843. The principle itself was first made known to the Prophet some years earlier.

“The original manuscript of the revelation, as taken down by Wm. Clayton, the prophet’s scribe, was given by Joseph to Bishop Whitney for safe keeping. He retained possession of it until the Prophet’s wife, Emma, persuaded her husband to let her see it, on receiving it from his hands, threw it into the fire and destroyed it. Bishop Whitney, foreseeing the probable fate of the manuscript, had taken the precaution before delivering it up, to have it copied by his clerk, the late Jos. C. Kingsbury, who executed the task under his personal supervision. It was this same copy of the original that Bishop Whitney surrendered to Pres. Brigham Young at Winter Quarters in 1846–47 and from that document “polygamy” was published to the world in the year 1852.” (Maude Smith, *Biography of Newel K. Whitney* [typescript of three pages], p. 3, located in the HDC; Robert J. Woodford *Dissertation*, 1974 — *The Historical Development of the Doctrine and Covenants* Vol. 3:1732–1733)

The following statement was made by President Brigham Young, at the time when Plural Marriage was proclaimed to the world:

The original copy of this revelation was burnt up, William Clayton was the man who wrote it from the mouth of the prophet. In the meantime, it was in bishop Whitney's possession. He wished the privilege to copy it, which brother Joseph granted. Sister Emma burnt the original. The reason I mention this, is, because that the people who did know of the Revelation, suppose it was not now in existence.

* * * * *

This Revelation has been in my possession many years; and who has known it? None but those who should know it. I keep a patent lock on my desk, and there does not anything leak out that should not. (Woodford Dissertation on D&C Vol. 3:1736; *Deseret News Extra*, Salt Lake City, September 14, 1852, pp. 24, 25)

We should remember that there were witnesses who heard the revelation read to them on the day that the Prophet dictated it to William Clayton. In fact 3 days after the Revelation was given, on the 15th of July 1843, the Prophet's brother Hyrum, read the whole Revelation before the Nauvoo Stake High Council, though the fact that he did so was not recorded into their minutes (The Nauvoo High Council Minute Books <Colliers Publishing, 2005, Hanna, Utah > 111).

Had President Young *added such Huge doctrinal statements* to the Revelation, surely William Clayton, Bishop Whitney, together with his wife and daughter, to say nothing of Joseph Kingsbury and others who heard and saw it — surely *at one time or another, SOMEONE WOULD HAVE SAID SOMETHING ABOUT IT*. But in all the records which have been left to us on this matter (*and there are a lot*) there is not *the least WHISPER from any source that there was a CHANGE or addition made to the REVELATION*. Not only so, but had the revelation been “FIXED” by President Young, why would he have added the words “(AND I HAVE APPOINTED UNTO MY SERVANT JOSEPH TO HOLD THIS POWER IN THE LAST DAYS, AND THERE IS NEVER BUT ONE ON THE EARTH AT A TIME ON WHOM THIS POWER AND THE KEYS OF THIS PRIESTHOOD ARE CONFERRED)”. IN FACT, rather than these words being a solution for Brigham, these words were a Problem. Hence, IN FACT, there is NO MOTIVE for President Young to add the words as they appear in verse 7. If he were to be *in the mode for “FALSIFYING” and “FIXING” things*, why did he not just conveniently tack the ONE MAN OFFICE onto the OFFICE of the PRESIDENT of the CHURCH.

In fact the **ONE MAN OFFICE** as it is declared in verse 7 has a lot to do with what the Prophet Joseph Smith was teaching in private circles — and not only in Private Circles, but also in his Public Speeches and revelations. So rather than the substance of verse 7 in Section 132 being evidence for **COERCION**, *and* **CONSPIRACY**, in fact it is both the “**THUMB PRINT**” and “**FINGER PRINT**” of “**PERFECT EVIDENCE**”, *that verifies the SOURCE*, and which **PERFECTLY PROVES** that the words composed in verse 7 of Section 132 came straight out of the mouth of the Prophet Joseph Smith. In fact those words **DO NOT MATCH UP** Soooo **PERFECTLY** with Utah Mormonism. However they do **PERFECTLY MATCH UP** with what the Prophet Joseph Smith was teaching and doing at Nauvoo — in Nauvoo Mormonism — in the Holy Order and Council of Fifty. But we can talk about that later.

In fact the Joseph C. Kingsbury copy of the Prophet’s 12 July 1843 Revelation still exists. It is located in the Archives of the LDS Church. Aside from this there is also another manuscript copy of the Revelation written in the hand writing of Willard Richards, which was probably produced at Winter Quarters in 1846. However, unfortunately there is no date written onto this document to indicate the time of its writing. Needless to say, verse 7 is identical in both manuscripts.

It is apparent from reading the Kingsbury manuscript, that after the original document was written, someone, probably Willard Richards, added some punctuation, in order to prepare it for publication.

At first glance Joseph Kingsbury’s copy of the revelation appears to be dated July 10th 1843. However when enlarging the document, what appears at first glance to be a “0” is actually a “2”, making the date to be July 12th, 1843, rather than July 10th, which agrees with the date in William Clayton’s diary. In keeping with this, when Willard Richards produced his copy from the Kingsbury copy, he mistook Kingsbury’s “2” for a “0”. However after producing his copy, Richards must have proofread his copy against the Kingsbury copy, and found his mistake, so he crossed out the number “10” and wrote above it “12”. This argues for the idea that the Willard Richards copy was produced from the Kingsbury copy. As for the Parenthesis in verse 7. They are in the Kingsbury account in the original ink. This is in sharp contrast to some of the other punctuation marks, which were added later in the Kingsbury account in a darker ink, which highlights the fact that they were added later. Paragraph marks were added later in both the Kingsbury copy and the Richards copy, and it appears that they were

added into both copies by the same pen, and the same hand. So probably the punctuation marks which were added later to the Kingsbury and Richards copies, were added at the same time, with the same pen and by the same hand or individual who added them.

Due to the way that Kingsbury shaped the Begin-Parenthesis in verse 7, it is possible that at first glance Richards failed to recognize it for what it was, because it looks more like a large “J” only curving in the opposite direction. Moreover it is interesting that the Willard Richards copy does not always follow the original punctuation of the Kingsbury copy. For example the original Kingsbury copy does not have a comma before the Begin-Paren in verse 7, which is just after the word “power” — nor does it have a comma just before the end-paren, after the word “conferred”. In contrast to this, the Richards copy has a comma just before the begin-paren, after the word “power”, and again another comma just before the end-paren, after the word “conferred”. This could be used as an argument, that at first Richards did not recognize Kingsbury’s paren-marks for what they were, but realizing that there needed to be some punctuation, he added two commas. If he did not recognize the begin-paren, he may not have recognized the end-paren, because you do not have an end-paren without first having a begin-paren. It is *possible* that the paren-marks in verse 7 of the Richards copy were added later by a darker pen. In any case they are quite dark — but if they were added later, it must be acknowledged that Richards left ample space for them to be added. Verse 7 of Section 132 is an *incredibly LONG SENTENCE*, and hence the need for Parentheses in the middle, to make the statements made therein easier to comprehend.

The necessity of adding punctuation in the manuscripts of the Prophet’s Revelations was not uncommon. The reason for this was because in the process of dictating his Revelations, the Prophet did not bother to distract himself, by attempting to add punctuation into his dictations. In keeping with this, his scribes thought it most important to focus on the words, in order to get the words right, knowing full well that punctuation could always be added later.

In the case of the original manuscript of the Book of Mormon, it was largely devoid of punctuation — and in a big way this was also true of the printers copy. And due to this fact, it became necessary for Grandin Press to send a few pages of the printer’s copy home at night with one of their employees, in order that he might punctuate it in preparation for typesetting the following day.

For some reason the two manuscript copies of the Prophet's 12 July 1843 Revelation were not included in the publication of the new Joseph Smith Papers collection. I never took the time to look at these manuscripts until yesterday, and I spent most of the day trying to figure out how and where I might get at them. In any case I finally found digitized copies of them in some historical data which I had purchased and forgotten 15 years ago — so for those of you on the forum who are interested to see them, they will be posted shortly in the form of J.peg files. I think that this is a first time for them to be let out like this — at least for us folks who are not privileged.

For those of you who wish that things could be otherwise with regard to this matter, I include the following statements which were made by Apostle Orson Hyde at Nauvoo, in September 1844, during the Trial of President Sydney Rigdon:

Orson Hyde: . . . Elder Rigdon says he claims no jurisdiction over the Twelve, nor the Twelve over him. Says I, "Elder Rigdon such a course as this will lead to a division of the Church." He replied, "There will be a good many churches built up all over the world." I asked if all these churches would be subject to one common head. He answered, "They would not." Elder Young replied, "Then there will be many bodies." He replied, "Oh no!" I then said, "Where there are many heads there is no head at all; and a thing that has got many heads must be a hydra — a monster: a house divided against itself cannot stand." (Matt. 12:25) Elder Rigdon is now going to work to make a division, and yet he said on the stand, he did not want to make a division. . . .

Elder Orson Hyde arose again and said he wanted to relate a little story: It is only about two minutes long, and I think it will serve to illustrate the present position of this Church. Elder Rigdon's remarks not only authorized, but courted a division of the Church, and at the same time he acknowledged that he had no jurisdiction over the Church whatever. The story is this, "in the days of King Solomon there were two women who lived in the same house, and had each a child. One night one of the women overlay her child, and when she awoke her child was dead. As soon as she discovered this, she took her own dead child and placed it by the side of the mother of the living child, and took the living child to herself. When the mother of the living child awoke in the morning to give her child suck, behold it was dead; but when she had considered it, she found it was not her child; and the other woman said nay: but the living is my son, and the dead is thy son. And this said no; but the dead is thy son, and the living is my son. They then referred the matter to King Solomon, who said, the one saith this is my son that liveth, and thy son is dead. And the other saith, nay; but thy son is the dead, and my son is the

living. And the King said, “bring me a sword,” and they brought a sword before the King, and the King said; *‘divide the living child in two, and give half to the one and half to the other.’* But the woman whose the living child was, said to the King, ‘OH MY LORD THE KING, GIVE HER THE LIVING CHILD, AND IN NO WISE SLAY IT;’ for her bowels yearned over her son. But the other said, *“let it be neither mine nor thine, but divide it.”* (1 Kings 3:16–28) Now brethren **THE TWELVE SAY LET NOT THE CHILD BE DIVIDED; but Elder Rigdon says LET THE CHILD BE DIVIDED**, for I profess to have no claim or jurisdiction over it; and I believe if the Great God would speak from heaven this morning, he would say to the Twelve, ye are the mother, (or rather the father) of the living child, and **THE CHURCH SHALL NOT BE DIVIDED**, for I say it in the name of the Great God. I say ***let not the child be divided***; let it live; and all the congregation said amen. (*Doctrine of the Priesthood* Vol 7: <Dec 1990> 9–10, 21; see also *Times and Seasons* Vol 5:647–655, 660–667, 685–687)

Its all about **UNION** — The Celestial Kingdom in the Highest Degree, is all about a **STRONG FAMILY UNION!**

Without **UNION** there can be **NO HEAVEN!**

— Without **STRUCTURE** there can be no **UNION** —

Without **COMMITMENT** there can be **NO STRUCTURE**

**NO COMMITMENT – NO STRUCTURE — NO STRUCTURE – NO UNION
— NO UNION – NO HEAVEN !!!**

Be ONE — And if ye are not ONE, ye are not MINE (D&C 8:27)

they have not learned *to be OBEDIENT to the things which I REQUIRED at their HANDS . . . And are not UNITED according to the UNION REQUIRED by the LAW of the CELESTIAL KINGDOM*; And Zion cannot be built up *unless it is by the PRINCIPLES of the LAW of the CELESTIAL KINGDOM*; otherwise I cannot receive her unto myself. (D&C 105:2–5)

CHRIST PRAYS FOR UNION AMONG HIS DISCIPLES

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:
11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, *that THEY may be ONE, as we ARE [ONE]*. 20 Neither pray I for these alone, but for them also which shall believe on me through their

word; 21 *that they ALL may be ONE; as thou, Father, art in me, and I in thee, THAT THEY ALSO MAY BE ONE IN US*; that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; *that THEY may be ONE, even as WE are ONE*. 23 *I IN THEM, AND THOU IN ME, that THEY may be made PERFECT in ONE*; and *that the world may know that thou hast sent me*, and hast loved them, as thou hast loved me (John 17:11–23)

And Jesus knew their thoughts, and said unto them, **EVERY KINGDOM DIVIDED AGAINST ITSELF is brought to DESOLATION**; and **EVERY CITY or HOUSE DIVIDED AGAINST ITSELF shall not stand**: *And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?* (Matt 12:25)

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, 18:3 And said, Verily I say unto you, *Except ye be CONVERTED, and become as LITTLE CHILDREN, ye shall NOT ENTER into the KINGDOM of HEAVEN*. Whosoever therefore *shall HUMBLE HIMSELF as this little child, the same is GREATEST in the KINGDOM of HEAVEN*. (Matt 18:1–4)

Now I don't want you to get me !!! **WRONG !!!** All this is in the **CONTEXT** of the **PURE LOVE OF CHRIST & the GENUINE LOVE and UNION of FAMILY** — and *never in any other CONTEXT* — and as far as **PRIESTCRAFT** is concerned — It's just like it says in Section 121. Everything has **CONTEXT** — and for the **THINGS of GOD and the CELESTIAL KINGDOM** — the **CONTEXT always has and always will be "LOVE and RIGHTEOUSNESS" !!!** But without **UNION**, the **KINGDOM of GOD** or the **KINGDOM of HEAVEN Cannot Exist**, for as Jesus said, a **HOUSE DIVIDED against itself CANNOT STAND**. *You Cannot Have CELESTIAL COOPERATION without LOVE and RESPECT, and the Spirit of COOPERATION, and you cannot have COOPERATION without COMMITMENT*. In the **KINGDOM OF HEAVEN**, if you cannot learn to be humble as a child and be a Son who honors and respects his father, you can never become a Father, not in the Kingdom of Heaven — and just so, Jesus said that "Except you become like one of these little ones, ye cannot enter into the Kingdom of God. It is just as I stated it above:

THE CELESTIAL KINGDOM *in the* HIGHEST DEGREE

is all about
a **STRONG FAMILY UNION!**

Without **UNION** there can be **NO HEAVEN!**

Without **STRUCTURE** there can be no **UNION**

Without **COMMITMENT** there can be **NO STRUCTURE**

NO COMMITMENT — NO STRUCTURE

NO STRUCTURE — NO UNION

NO UNION — NO HEAVEN !!!

Be ONE — And if ye are not ONE, ye are not MINE (D&C 8:27)

Part II

O.K. Dewayne, since responding to Your first Post, you have Posted another, and this is what you have said:

In a recent post, not this one, by Ether Harwell, he did a magnificent job of explaining and proving that an 'original' copy or two existed of D&C:132. But in the end **WE WERE SUPPOSED TO IGNORE 9 YEARS OF TIME** between when the copy by Joseph Kingsley was supposedly copied from the original and when the copy was revealed by Brigham Young. We are not supposed to even consider that Brigham might have asked Joseph [Kingsbury], who lived just down the street in Salt Lake City, to make a new one with the editorial comment of verse 7. We are, after all, *dealing with honest men of* **UNQUESTIONABLE INTEGRITY**.

Because that post had become very long and had wandered way off course, I started this post with an extensive list of questionable things that Brigham did to improve the public conception of apostolic and church presidential authority. Why? To show that changes were made. That the very people we are asked to trust were aware of them and that anyone who complained was ignored or marginalized. **YET, I am EXPECTED to TRUST the INTEGRITY of THOSE who ORDERED or ALLOWED the CHANGES**

Where did this discussion go? Succession crisis, Transfiguration testimonies and old men's affidavits. None of which are germane to the problems with 132:7

Can we not address the 9 years of silence? Or perhaps something from anyone about 'one man at a time' during Joseph Smith's lifetime? I have searched for years and I cannot find even a hint. Or even a valid discussion of doctrinal, historical and geographical problems with the idea? Until that happens, I will continue to maintain that the editorial comment of 132:7 is very suspicious.

With regard to verse 7 being an editorial comment — actually verse 7 is a Huge Doctrinal Statement having to do with the Priesthood, and Sealing Keys, and it is a Doctrinal Statement too around which the next 12 verses that follow are built and predicated — verse 7 is like the trunk of a tree, and the 12 verses that follow are like the branches on the trunk of the tree — so if you want to throw out verse 7, you need to throw out verses 8 through 19 with it — and in fact you need to throw out verses 20 through 27 as well, because they also form a part of the same doctrinal statement, which has to do with the Sealing Keys and being Sealed by the Holy Spirit of Promise through the Office and Authority of the One Anointed and Appointed as stipulated in verse 7. So in actuality verse 7 is the Keystone around which verses 8 through 27 are built — so removing verse 7 would leave verses 8 through 27 in a contextual void. Before we are done, I will fully demonstrate this to be the case.

Verse 7 constitutes a doctrinal statement which for your own personal reasons, you do not choose to like — your dislike of Theocracy provides for yourself an ulterior motive in what you choose to believe where it concerns this matter — this is OK — we all have our likes and dislikes, but likes and dislikes do not justify the bending and twisting of History. But all this aside, so far you have not produced the first dripping drop of historical evidence to show that verse 7 is an “Editorial Comment” that was inserted into the Prophet's Revelation by President Young after the fact — and Character Assassinating President Young does nothing whatsoever for your argument. All that does is muddy the water, and lead the mind away from the point at issue, and into other areas that have nothing whatsoever to do with the point at issue.

With regard to “Old Men's Affidavits”. By this I suppose you are referring to the Affidavits of William Clayton and Joseph C. Kingsbury, which I posted earlier on the forum. In saying this, it would seem that you are suggesting or inferring that somehow because young men grow “old”, that somehow their testimony in old age ceases to be credible — and yet without a doubt, many books of scripture were written by Old Men, and just for starters this includes the first 5 books of the Old

Testament, including Genesis, Exodus, Leviticus, Numbers and Deuteronomy — and Joshua was also old when he wrote his book — and this is to say nothing of the other books of the Old and New Testament. I really do not think that in itself the age of an author discredits what he writes. And what about Benjamin F. Johnson, according to Joseph's prophecy, Benjamin F. Johnson would live to become "Old and Hoary with age" before he would finally fulfill the Prophet's commission to him (*UPR* Vol 1, 3rd Ed., Part 65:23, p. 144). With regard to the William Clayton and Joseph Kingsbury Affidavits, I believe I have already gone over this, but lets do it again.

Once again, the following is President Young's statement which he made at the time when the existence of the Revelation was revealed to the Church:

The original copy of this revelation was burnt up, William Clayton was the man who wrote it from the mouth of the prophet. In the meantime, it was in bishop Whitney's possession. He wished the privilege to copy it, which brother Joseph granted. Sister Emma burnt the original. The reason I mention this, is, because that the **PEOPLE** *who did* **KNOW** *of the* **REVELATION**, **SUPPOSE** *it was* **NOT NOW** *in* **EXISTENCE**.

* * * * *

This Revelation has been *in my possession many years*; and *who has known it?* **NONE** *but* **THOSE** *who* **SHOULD KNOW** *it*. I keep a patent lock on my desk, and there does not anything leak out that should not. (Woodford Dissertation on D&C Vol. 3:1736; *Deseret News Extra*, Salt Lake City, September 14, 1852, pp. 24, 25)

After President Young made this statement with regard to the Original Manuscript being burned, and Bishop Whitney having a copy of it, which was made before the Original was burned — after making this statement President Young did not call for witnesses, as that was not his style. As he saw things, when he told the **TRUTH**, if the people did not believe him, he did not push the matter. That is the way that President Young dealt with the unbelief of some where it concerned the Adam-God Doctrine, and other matters as well. He did not get others to swear to the **TRUTH** of what he said. If the Saints could not believe what he said, that was their problem.

Twenty two years after President Young made the above statement, William Clayton wrote an affidavit and had it notarized, wherein he told of his dealings with the Prophet Joseph Smith, where it concerned the

restoration of the Principle of Plural Marriage in our day. This Affidavit was notarized on February 16th, 1874, which was three years before President Young died. Clayton's statement contains much where it concerns the History of the Restoration of Plural Marriage at the time of Joseph Smith, and in the midst of this information is a statement which gives the details of his writing the Revelation at the Prophet's dictation, of Bishop Whitney asking if he could make a copy, and of his clerk, Joseph Kingsbury writing it out for Bishop Whitney. He also tells of Emma burning the Original. But Clayton's statement was not published until 12 years later in 1886, which was 9 years after President Young's death.

As of that time the Reorganized Church had been publishing to the world, that the Prophet Joseph Smith had never instituted the Practice of Plural Marriage — while at the same time, they were claiming that it was President Young and the Quorum of the Twelve who had inaugurated its practice in the Church. Not only this, but they also claimed that the Prophet's 1843 revelation on Plural Marriage, as published by the Utah Church was a fabrication, and that it did not originate with the Prophet Joseph Smith, but rather with President Young and the Twelve.

In response to these Lies, on his own incentive, Joseph F. Smith, who was President John Taylor's Second Councilor in the First Presidency, went out and began to collect affidavits from women who were plurally married to the Prophet, and from all others who had personal dealings with the Prophet, in matters having to do with Plural Marriage. Included in these affidavits was the statement which William Clayton had notarized 12 years before in 1874. Inasmuch as the Reorganites were claiming that the Prophet's 1843 Revelation was a Fabrication, produced by Utah Mormonism, Church leaders decided to publish Clayton's statement in the *Deseret Evening News* on the 20th of May 1886, which once again was 9 years after the death of President Young, and 12 years after Clayton made the Statement.

Two days after the Church published the William Clayton Statement in the *Deseret Evening News*, upon seeing his name in print, Joseph C. Kingsbury, came forward and made the following statement before Charles W. Stayner, a notary public, in Salt Lake City:

"In reference to the affidavit of Elder William Clayton as cited above, on the subject of the celestial order of patriarchal marriage, published in the *Deseret Evening News* of May 20th 1886, AND PARTICULARLY AS TO THE

STATEMENT MADE THEREIN CONCERNING MYSELF, *as having copied the original revelation* WRITTEN BY BROTHER CLAYTON *at the dictation of* THE PROPHET JOSEPH, I will say that Bishop Newel K. Whitney, handed me the revelation above referred to either on the day it was written or the day following, and stating what it was, *asked me to take a copy of it. I DID SO, and then read my copy of it to Bishop Whitney, WE COMPARED IT WITH THE ORIGINAL WHICH HE HELD IN HIS HAND WHILE I READ TO HIM.* When I had finished reading, Bishop Whitney pronounced the copy correct, and Hyrum Smith coming into the room at the time to fetch the original, Bishop Whitney handed it to him. I will also state that *this copy, as also the original are IDENTICALLY the same as that published* IN THE PRESENT EDITION [1886] of the Book of Doctrine and Covenants. (*History of the Church* Vol 5:xxxiii–xxxiv)

In summery, we see from all this that there was no coercion, but rather that the affidavits of these “Old Men” were produced Twelve years apart. President Young stated the facts of the case in 1852 when the revelation was first published by the Church to the world. He did not ask anyone to **SWEAR** to the **TRUTH** of what he said. Twenty Two years later (*which was 3 years before President Young’s death*) William Clayton made a notarized statement regarding his involvement with the Prophet in matters pertaining to Plural Marriage, and of his writing the Revelation at the Prophet’s dictation — telling in the process that Bishop Whitney was allowed to make a copy, and of his clerk Joseph Kingsbury writing it out, and of Emma burning the original shortly afterwards. Twelve years after Clayton’s statement was made, and Thirty Four years after President Young made his statement, and Nine years after the death of President Young, Clayton’s statement was finally Published by the Church to the world, the reason being because of the lies that Joseph the Third and the Reorganized Church were circulating in Utah and publishing to the world. Two days after the Clayton statement was published in 1886, Joseph Kingsbury (*upon seeing his name in print*) came forward and made a notarized statement, wherein he personally affirmed the **TRUTH** of Clayton’s statement, which had been made Twelve years before, but so far as I know, Kingsbury’s statement was not published to the world until after the turn of the Century, when it was published by B. H. Roberts in the front pages of Volume 5 in the *History of the Church*. And once again, the reason for all this stir was the lies which were being circulated and published abroad by Joseph the Third and the Reorganized Church. Inasmuch as the notarized statement of Joseph Kingsbury was never published until the turn of the Century, there is no evidence for

an ulterior motive or coercion in his statement, as it was not published by the Church until long after President Young was dead. All of this annuls your argument against President Young on all counts. It is only fortunate that these “Old Men” were still alive and able to bear witness of the **TRUTH** as they personally witnessed it to occur.

On top of all this, in all of the Records that have come out of the Archives, there is not so much as a whisper of controversy on the subject of the legitimacy of verse 7 in Section 132. There were many men around the Prophet who knew what he was teaching in the Holy Order and Council of Fifty with regard to the One Man Office, and yet this notwithstanding, there is not so much as a whisper of a Problem where it concerns the substance of verse 7 of Section 132. Not only so, but as we shall see, verse 7 is fundamental to the context of the next 19 verses that follow it.

But first lets go back to the beginning of your questions.

Once again, in your first Question you state:

In a recent post, not this one, by Ether Harwell, he did a magnificent job of explaining and proving that an ‘original’ copy or two existed of D&C:132. But in the end **WE WERE SUPPOSED to IGNORE 9 YEARS of TIME** between when the copy by Joseph Kingsley was supposedly copied from the original and when the copy was revealed by Brigham Young.

Actually in that Post I did explain where the manuscript had been for 9 years. First of all the Revelation was dictated by the Prophet and William Clayton wrote it down. Others were allowed to see it or have it read to them during the days that followed, among whom was Bishop Whitney, whose daughter had entered in to Plural Marriage with the Prophet a year before. Bishop Whitney asked for permission to make a copy of it, and the Prophet gave him permission. So he took it home, and his clerk Joseph Kingsbury made a copy of it, after which they both proofread it and compared the copy against the original, in order to make sure that it was accurate.

In keeping with this, it is important that we understand that Joseph Kingsbury was a stand in front husband for Bishop Whitney’s daughter, so that the Prophet’s marriage to Sarah Ann Whitney could be kept secret in the event that she became pregnant. This being the case Joseph Kingsbury knew all about Plural Marriage and was close to the Prophet. The copy which Bishop Whitney made, was retained in his personal possession for the next three years, with only a few

knowing of it, until 1846, at which time Bishop Whitney surrendered it to President Brigham Young. Bishop Whitney entrusted his copy to President Young at the time the Saints made their Camp at Winter Quarters on the Missouri River. President Young explains the rest of this story as follows:

The original copy of this revelation was burnt up, William Clayton was the man who wrote it from the mouth of the prophet. In the meantime, it was in bishop Whitney's possession. He wished the privilege to copy it, which brother Joseph granted. Sister Emma burnt the original. The reason I mention this, is, because that *the PEOPLE who did KNOW of the REVELATION, suppose[ed] it was NOT NOW in EXISTENCE* [with the exception that is of a trusted few who knew otherwise].

* * * * *

This Revelation has been in my possession many years [i.e. for 6 years as of 1852]; and *who has known it? NONE but THOSE who should KNOW it.* I keep a patent lock on my desk, and there does not anything leak out that should not. (Woodford Dissertation on D&C Vol. 3:1736; *Deseret News Extra*, Salt Lake City, September 14, 1852, pp. 24, 25)

The above statement was made by President Brigham Young, at the time when Plural Marriage was publicly proclaimed to the world. Had it "leaked" out before the time when the Church felt prepared to carry the burden of Plural Marriage publicly before the world, it would have done great damage to the Church, and hence the need for Secrecy. So for the years between 1843 and 1852, we know where the Revelation was, just as we also know why it was kept Secret.

In continuing you make the following statement:

We are not supposed to even consider that Brigham might have asked Joseph [Kingsbury], who lived just down the street in Salt Lake City, to make a new one with the editorial comment of verse 7. We are, after all, *dealing with honest men of UNQUESTIONABLE INTEGRITY.*

I have already pulled all the teeth out of this argument. Since the Clayton affidavit was not made until just 3 years before President Young died — and since it was not published until 9 years after President Young's death, during the administration of President John Taylor, in 1886 — and since the Kingsbury affidavit was not made until 2 days after Clayton's affidavit was published in the local paper — and since the Kingsbury affidavit was never published until after

the turn of the Century, there is no evidence of an ulterior motive, and no evidence of Coercion — so your whole argument falls to the ground without substance.

Moreover from the statement that Kingsbury made in his own affidavit, it is evident that when he saw his own name published in the local paper as an inherent part of the Clayton affidavit — all on his own he decided to make an affidavit wherein he testified to the **TRUTH** of what Clayton had written. This leaves President John Taylor and Brigham Young out of the Picture.

During the year of 1886 the Church was receiving enormous persecution and pressure from the government with regard to the continued practice of Plural Marriage — while at one and the same time Joseph Smith the Third was publishing and circulating lies everywhere with regard to the Prophet's part in Plural. In order to straighten out the record, the Church published William Clayton's affidavit, together with many other affidavits, all of which were published at the encouragement of President Taylor and Joseph F. Smith in order to refute the lies being published and circulated by Joseph the Third and his church.

There was no question at the time regarding the substance of verse 7, but only the question as to whether or not the revelation as contained in Section 132 was given to the Prophet Joseph Smith. Since President Young was dead, and since there was no question with regard to verse 7, and since the publication of the affidavits was for the sole purpose of refuting the incessant lies that were being hatched up and concocted by the Reorganized Church, your whole argument falls to the ground without substance.

With regard to the Character of President Young, I would remind you of what you wrote in your post when you cited Emma as having said that what the Twelve had in common with Joseph was "Secret Things". In fact both Brigham and Heber have an immaculate record where it concerns their loyalty to the Prophet. This is in great Contrast to such men as William Law and Sydney Rigdon, and even Emma. Again the record of their unswerving Devotion to the Prophet and the Kingdom was Immaculate. So who ought we to trust more.

But let us take another approach to this question — one that is a sure clincher. As already stated verse 7 is directly connected and closely tied in content to the passages that follow it in section 132. Verse 8 directly alludes to verse 7 and what is stated therein. It affirms that the One Man

Office of the One Anointed and Appointed is necessary in order to avoid Confusion. Verses 9 through 17 explains the Law through which the Sealing Powers of the Office of the One Anointed and Appointed work. In continuing verse 18 quotes directly from verses 7 and 8 and again affirms the need to be Sealed by the Holy Spirit of Promise by that **ONE MAN** who is the “**ONE ANOINTED AND APPOINTED**”. In continuing verse 19 also directly quotes from and refers to the content of verse 7, and once again, it also directly speaks of the “One Anointed and Appointed”. Again in continuing on, verse 20 explains the eternal blessings that come through the Sealing Powers of the Office of the One Anointed and Appointed. Again verses 21 through 25 affirm the need to abide by the Law of the Sealing Keys as set forth in verse 7. Finally in verse 26, direct reference is again made to being Sealed by the Holy Spirit of Promise *according to MINE APPOINTMENT*, which again is another reference to the **ONE ANOINTED AND APPOINTED**. Verses 46 through 50 affirm again and again that the Prophet Joseph Smith is the man who has the authority of the Sealing Keys, just as it is stated in verse 7. Again verses 59 and 60 constitute two more passages which affirm the office and calling of the Prophet in the Priesthood, just as it does in verse 7.

What all this means is that verses 7 through 26 are all intricately tied together in content and context, to such an extent that if you were to remove verse 7, you would leave the verses that follow it without context. Indeed in order to fully resolve the problem, you would need to remove the whole of verses 8 through 26. But if you throw out these verses, you might just as well throw out the whole revelation, because the whole of Section 132 declares that Eternal Marriage is predicated upon the **SEALING KEYS**. What all this means is that if you are going to believe in the Prophet’s Revelation on Plural Marriage, like it or not, you are stuck with verse 7. Simply stated, **JOSEPH SMITH** *was not an* **INDEPENDENT FUNDAMENTALIST**, *and neither is* **JESUS CHRIST**, as they both believed in and taught *the need for* **UNION and COOPERATION**, and this was all taught and instituted in the context of the **STRUCTURE of the PRIESTHOOD and FAMILY GOVERNMENT**. It is just as it states in verses 8 and 18:

8 Behold, **MINE HOUSE is a HOUSE of ORDER**, saith the Lord God, and **NOT a HOUSE of CONFUSION**. (D&C 132:8, 18)

In getting into this, let us start out by quoting the whole of verses 7 through 26, 46 through 50, and 59 through 60 and see how they relate to the question at hand:

7 And verily I say unto you, that the **CONDITIONS of this LAW ARE THESE**: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made and entered into and **SEALED by the HOLY SPIRIT of PROMISE, of HIM who is ANOINTED**, both as well for time and for all eternity, and that too most holy, by revelation and commandment *through the medium of MINE ANOINTED, whom I have APPOINTED on the earth to HOLD this POWER* (and *I have appointed unto my servant Joseph to hold this power in the last days*, and **THERE is NEVER but ONE on the EARTH at a TIME on WHOM this POWER and the KEYS of this PRIESTHOOD are CONFERRED**), are of *no efficacy, virtue, or force in and after the resurrection from the dead*; for all contracts that are not made unto this end have an end when men are dead. 8 Behold, **MINE HOUSE is a HOUSE of ORDER**, saith the Lord God, and **NOT a HOUSE of CONFUSION**. [This statement is a reference to the previous verse. A House with many heads makes for a House of Confusion — whereas a House with only **ONE HEAD is not CONFUSION, and hence the OFFICE of the ONE ANOINTED and APPOINTED**.] 9 Will I accept of an offering, saith the Lord, that is not made in my name? 10 Or will I receive at your hands that which I have not **APPOINTED** [i.e. through the One Anointed and Appointed]? 11 And will I **APPOINT** unto you, saith the Lord, *except it be by LAW*, even as I and my Father ordained unto you, before the world was [as set forth in verse 7]? 12 I am the Lord thy God; and I give unto you this commandment — that no man shall come unto the Father but by me [through the **ONE ANOINTED and APPOINTED**] or by my word, which is my law, saith the Lord [i.e. the Lord's Law as it pertains to the Sealing Keys and the Office of the One Anointed and Appointed]. 13 And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word [as set forth in verse 7], saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God. 14 For whatsoever things remain are by me [through the Sealing Powers as directed through the One Anointed and Appointed]; and whatsoever things are not by me [i.e. through the Office of the One Anointed and Appointed] shall be shaken and destroyed. 15 Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word [or the Office of the One Anointed and Appointed], and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead [because it was not by God's Law through the Office of the One Anointed and Appointed], and when they are out of the world; therefore, they are not bound by any law when they are out of the world. 16 Therefore, when they are out of the world they neither marry nor are given in marriage [because they were not Sealed through the Sealing Keys by the Office of the One Anointed and Appointed]; but are appointed angels in heaven, which angels

are ministering servants, to minister for those who are worthy of a far more, and an exceeding, and an eternal weight of glory. 17 For these angels did not abide my law [i.e. through the Office of the One Anointed and Appointed]; therefore, they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity; and from henceforth are not gods, but are angels of God forever and ever [Because they were not Sealed by the Holy Spirit of Promise through the Office of the One Anointed and Appointed]. 18 And again, verily I say unto you, *if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word, which is my law, and is not SEALED by the HOLY SPIRIT of PROMISE, through HIM whom I have ANOINTED and APPOINTED unto this POWER, then it is not valid* [This is a direct quote from, and reference to verse 7 —] neither of force when they are out of the world, because they are not joined by me [i.e. not joined by the Lords Constituted Authority through the Office of the One Anointed and Appointed], saith the Lord, neither by my word; when they are out of the world it cannot be received there, because the angels and the gods are appointed there, by whom they cannot pass; they cannot, therefore, inherit my glory; for **MY HOUSE is a HOUSE of ORDER, saith the LORD GOD [So HERE we HAVE in VERSE 18 DIRECT QUOTES from verses 7 and 8 wherein it again AFFIRMS the TRUTH of what is Clearly Stated in VERSES 7 and 8].** 19 And again, verily I say unto you, if a man marry a wife by my word [i.e. through the Constituted Authority of the Office of the One Anointed and Appointed], which is my law, and by the new and everlasting covenant, *and it is SEALED unto them by the HOLY SPIRIT of PROMISE, by HIM who is ANOINTED, unto whom I have APPOINTED this POWER and the KEYS of this PRIESTHOOD* [So here again in verse 19 we have *another DIRECT QUOTE from VERSE 7*, as well as *DIRECT REFERENCE to what is STATED in verse 7*]; and it shall be said unto them [by the One Anointed and Appointed] — Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths — then shall it be written in the Lamb's Book of Life, that he shall commit no murder whereby to shed innocent blood, and **IF YE ABIDE IN MY COVENANT**, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever **MY SERVANT hath put upon them** [“My Servant” is another reference to the **ONE ANOINTED and APPOINTED** as referred to in verse 7, and what his “**SERVANT HATH PUT UPON THEM**” is a reference to the Sealing Blessings of the Priesthood, or the **HOLY SPIRIT of PROMISE**, as administered through the **LEGITIMATE AUTHORITY of the ONE ANOINTED AND APPOINTED, just as it is explained in verse 7.**], in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads

[by the **ONE ANOINTED AND APPOINTED**], which glory shall be a fulness and a continuation of the seeds forever and ever. 20 Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them. 21 Verily, verily, I say unto you, **EXCEPT ye ABIDE MY LAW ye CANNOT ATTAIN to this GLORY** [i.e. The Law of the Priesthood, as set forth in this Revelation and Elsewhere]. 22 For **STRAIT is the GATE, and NARROW the WAY** [through the Office of the One Anointed and Appointed] **that LEADETH unto the EXALTATION and CONTINUATION of the LIVES, and few there be that find it, because YE RECEIVE ME NOT in the WORLD** [nor his Servant] **neither do ye KNOW ME** [i.e. They **DO NOT KNOW HIS LAW, neither do they ABIDE THEREIN**]. 23 But if ye receive me in the world, then shall ye know me, and shall receive your exaltation; that where I am ye shall be also. 24 This is eternal lives — to know the only wise and true God, and Jesus Christ, whom he hath sent. I am he. **RECEIVE YE, therefore, MY LAW.** 25 **BROAD is the GATE, and WIDE the WAY that LEADETH to the DEATHS; and many there are that go in there at, because they receive me not, neither do they ABIDE in my law.** 26 Verily, verily, I say unto you, if a man marry a wife according to my word, and **they are SEALED by the HOLY SPIRIT of PROMISE, according to MINE APPOINTMENT** [Being Sealed by the “Holy Spirit of Promise according to Mine Appointment” is another reference to the One Anointed and Appointed as stated in verse 7], and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder wherein they shed innocent blood, yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be *destroyed in the flesh* [i.e. Blood Atoned], but shall be *delivered unto the buffetings of Satan unto the day of redemption*, saith the Lord God.

46 And verily, verily, I say unto you [i.e. the Prophet Joseph Smith], that whatsoever you seal on earth [by my Law, through your Office as the One Anointed and Appointed] shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven. 47 And again, verily I say, whomsoever you [i.e. Joseph Smith] bless I will bless, and whomsoever you curse I will curse, saith the Lord; for I, the Lord, am thy God. 48 And again, verily I say unto you, **MY SERVANT JOSEPH**, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my word and according to my law [i.e. by Law and the constituted Authority of the Office of the One Anointed and Appointed], it shall be visited with **BLESSINGS and not CURSINGS, and with my POWER**, saith the Lord, and shall be *without*

condemnation on earth and in heaven. 49 For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. 50 Behold, I have seen your sacrifices, and will forgive all your sins; I have seen your sacrifices in obedience to that which I have told you. Go, therefore, and **I MAKE A WAY FOR YOUR ESCAPE, AS I ACCEPTED THE OFFERING OF ABRAHAM OF HIS SON ISAAC.** (D&C 132:7–26, 47–50)

What the above demonstrates again and again and again, is that rather than the content of verse 7 being foreign to the Prophet's Revelation on Plural Marriage — rather than this, in fact it is integral and fundamental to the whole of the Revelation. Other later verses even quote directly from verse 7. Let us look once again at the Parallels:

7 And verily I say unto you, that the **CONDITIONS of this LAW ARE THESE:** All covenants . . . that are not made and entered into and **SEALED by the HOLY SPIRIT of PROMISE, of HIM who is ANOINTED . . .** and that too most holy, by revelation and commandment *through the medium of MINE ANOINTED, whom I have APPOINTED on the earth to HOLD this POWER* (and *I have appointed unto my servant Joseph to hold this power in the last days*, and **THERE is NEVER but ONE on the EARTH at a TIME on WHOM this POWER and the KEYS of this PRIESTHOOD are CONFERRED**), are of *no efficacy, virtue, or force in and after the resurrection from the dead;* . . . 8 Behold, **MINE HOUSE is a HOUSE of ORDER**, saith the Lord God, and **NOT a HOUSE of CONFUSION.**

18 And again, verily I say unto you, *if a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word, which is my law, and is not SEALED by the HOLY SPIRIT of PROMISE, through HIM* ["Him" is singular] *whom I have ANOINTED and APPOINTED unto this POWER* [direct reference to verse 7], *then it is not valid . . . for MY HOUSE is a HOUSE of ORDER, saith the LORD GOD* [i.e. A Repeat of the words found in verse 8]

19 And again, verily I say unto you, if a man marry a wife by my word, which is my law [i.e. the Law as set forth in verse 7], and by the new and everlasting covenant, *and it is SEALED unto them by the HOLY SPIRIT of PROMISE, by HIM* ["Him" is singular] *who is ANOINTED, unto whom I have APPOINTED this POWER and the KEYS of this PRIESTHOOD* [i.e. Direct quote from verse 7] . . . it shall be done unto them in all things whatsoever **MY SERVANT** [i.e. The One Anointed and Appointed] *hath put upon them*

The parallels between verses 7 and 8, and verses 18 and 19 cannot be denied, and the consistent reference to "Him" shows that the "One Anointed and Appointed is **ONE MAN.**"

On top of all this, there is a Revelation given to President John Taylor, wherein he was led by the *Spirit of God* to **DIRECTLY QUOTE** from **VERSE 7**, as well as other verses in the Revelation under discussion. So if **VERSE 7** is a **FRAUD**, it is **NOT POSSIBLE** for President Taylor to have been **LED of GOD to QUOTE** from **IT**. Let us consider the content of President Taylor's Revelation:

PART 104

A Revelation on Celestial Marriage given through President John Taylor at Salt Lake City, Utah, on Sunday and Monday June 25 and 26, 1882. (John Taylor Papers, Church Historians Office; see also Annie Taylor Hyde Notebooks, Manuscripts division, University of Utah Library and Special Collections, BYU Library; see also "Journal of Pres. [Joseph] F. Smith", Deseret Historical Archives, Bluffdale Utah; see also H. Grant Ivins Papers, Utah State Historical Society, Salt Lake City, Utah; Book of Revelations 1882-1884, Church Historians Office)

1 *Question:* Is the law of Celestial Marriage a law given to this nation or to the world?

2 *Answer:* No. In no other sense than as the Gospel is given, and in accordance with the laws thereof. 3 So far as it is made known unto men, it is made known unto them as the Gospel is made known unto them and is *a part of the* **NEW AND EVERLASTING COVENANT**; 4 And it is only those who receive the Gospel that are able to, or capable of, entering into this Covenant.

5 Have I not said through my servant Joseph that "**ALL KINGDOMS ARE GOVERNED BY LAW**," and if they receive not the law of my **GOSPEL** they cannot participate in the blessings of Celestial Marriage *which pertains to mine elect*.

6 No person, or people, or nation can enter into the principle of Celestial Marriage unless they **COME IN BY ME**, saith the Lord, 7 And obey the law of my Gospel *through the* **MEDIUM of HIM who is [ANOINTED and] APPOINTED unto this POWER** [i.e. **THE ONE ANOINTED AND APPOINTED**] *as made known unto my people through my servant JOSEPH in a REVELATION on "THE ETERNITY of the MARRIAGE COVENANT, including PLURALITY of WIVES."* 8 I have therein stated that "all those who have this law revealed unto them must obey the same; 9 "For behold, I reveal unto you a **NEW and an EVERLASTING COVENANT**; and if ye **ABIDE not that COVENANT**, then are ye **DAMNED**; for **NO ONE can REJECT this COVENANT and be PERMITTED to ENTER into MY GLORY.**" (D & C 132:3-4)

10 Furthermore, "And as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof must and shall abide the law, or he shall be damned, saith the Lord God." (D & C 132:6)

11 It is again written that "all kingdoms have a law given." (D&C 88:36)

12 The **CELESTIAL KINGDOM including the PROMISE of ETERNAL LIFE** *pertains to "the CHURCH of the FIRST BORN, even of GOD [the FATHER], the*

holiest of all, through JESUS CHRIST his SON"; (D & C 88:5) 13 Therefore such must be sanctified from all unrighteousness that they may be prepared for the Celestial Glory, 14 "For he who is *not able to ABIDE the LAW of a CELESTIAL KINGDOM cannot ABIDE a CELESTIAL GLORY*; 15 "And he who cannot abide the law of a terrestrial kingdom cannot abide a terrestrial glory. 16 "And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory." (D&C 88:22–24)

17 Each of the persons inhabiting these several kingdoms shall be quickened by the same power that pertains to the kingdom that they are destined to inherit, whether Celestial, Terrestrial, or Telestial; and shall receive of their respective glories.

18 And again it is written, "And again, verily I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same. 19 "That which breaketh a law, and abideth not by law, but seeketh to become *a LAW unto ITSELF*, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. (D&C 88:34–35)

20 *It is further written, speaking of Celestial Marriage, "And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and Sealed by the Holy Spirit of Promise, of him who is ANOINTED, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the MEDIUM of MINE ANOINTED, whom I have APPOINTED on the earth to hold this power (and I have appointed unto my servant, Joseph, to hold this power in the last days, and there is never but ONE on the EARTH at a TIME, on whom this POWER and the KEYS of this PRIESTHOOD are CONFERRED) are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead."* (D&C 132:7)

21 This LAW is a CELESTIAL LAW and PERTAINS to a CELESTIAL KINGDOM. 22 It is a new and everlasting covenant and appertains to thrones, principalities, powers, dominions, and eternal increase in the Celestial Kingdom of God. 23 You are not now sent to proclaim this principle to the United States, nor to the world, nor to urge it upon them. 24 **IT IS NOT FOR THEM** as a nation or nations, only as many as accept *the LAW OF MY GOSPEL and are GOVERNED [through the Priesthood and the Law thereof]*. 25 Behold, if you were to preach this principle unto them and they said "we accept it," could you then administer it unto them? Verily, I say unto you, nay.

26 Have I not said, "*Behold MINE HOUSE is a HOUSE of ORDER, saith the LORD GOD, and not a HOUSE of CONFUSION* [D&C 132:8]. 27 "Will I

accept of an offering, saith the Lord, that is not made in my name? 28 "Or will I receive at your hands that which I have not appointed [by the One Anointed and Appointed]? 29 "And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was? 30 "I am the Lord thy God; and I give unto you this commandment — that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord. 31 "And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection saith the Lord your God. 32 "For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed. 33 "Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world." (D & C 132:9–15)

34 You ask, what shall we do?

35 Thus saith the Lord God, "**OBEY my LAW**, and seek not to become a **LAW unto YOURSELVES**, nor trust to outside influences; but seek in the way appointed to the Lord your God. 36 Ye are my spokesmen [i.e. The One Anointed and Appointed], I am your God; and as I have before said, I now again say, "Henceforth do as I shall command you." (*Unpublished Revelations* Vol 1, 3rd Ed. p. 343–345)

Now if verse 7 of Section 132 is a **FRAUD**, *established for the PURPOSE of laying a FOUNDATION for PRIESTCRAFT*, then *the above Revelation is also a FRAUD, and that too for the same reason — in which case we should THROW out the above REVELATION, and with it PRESIDENT JOHN TAYLOR.*

Besides the above, there is another Revelation which President Taylor received that has not yet been published, and in this Revelation President John Taylor is called and established to be that **ONE MAN ON EARTH AT A TIME, who is ANOINTED and APPOINTED to be the PRESIDING PROPHET, PRIEST, and KING, over all ISRAEL and the KINGDOM of GOD, and over ZION, and the CHURCH, and OVER all the EARTH besides — and he was called to be that ONE MAN on EARTH who is to PRESIDE in the PERFORMANCE of all SEALING ORDINANCES having to do with the CHURCH and KINGDOM of GOD on the EARTH.** So this is one more Revelation which flies in the face of the idea that verse 7 was fraudulently incorporated into Section 132.

Now if President Young was into falsifying the word of God, why did he not do it good and in a manner that would serve him. Why would he put into the Revelation that it belonged to Joseph Smith who as of then was dead. Why did he not just say that it belonged to Three men in the First Presidency of the Church, or even just to the President of the Church. After all, that was Utah Mormonism. With the exception of a few, Utah Mormonism knew nothing of the Kingdom of God, or the Church of the Firstborn.

I would remind you that President Young openly acknowledged before the Saints that he was not Joseph Smith's Legal Successor. If he was such a liar, why did he do that? Why did he publish before the whole Church and the world that he was not Joseph Smith's Legal Successor, while at one and the same time he alluded to Joseph's children as the Prophet's Rightful Successors. Look at what President Young told the People:

What of Joseph Smith's family? What of his boys? I have prayed from the beginning for sister Emma and for the whole family. There is not a man in this Church that has entertained better feelings towards them. Joseph said to me, "God will take care of my children when I am taken. They are in the hands of God, and *when they make their appearance before this people, FULL of HIS POWER*, there are none but what will say — "Amen! *we are READY to RECEIVE YOU.*"

The brethren testify that *brother Brigham is brother JOSEPH'S legal SUCCESSOR. YOU NEVER HEARD ME SAY SO.* I say that *I am a good hand to keep the dogs and wolves out of the flock.* I do not care a groat who raises up. **I DO NOT THINK ANYTHING ABOUT BEING JOSEPH'S SUCCESSOR.** (*JD* 8: <3 June 1860> 69)

So if President Young was a **USURPER** why did he openly acknowledge before the whole Church and world that he was not Joseph's Legal Successor. The following is Apostle Lorenzo Snow's testimony which he made in court, during the month of March 1892:

Brigham Young took the Presidency of the Church after the death of Joseph Smith. *He was appointed to the position and accepted by the people.* That was one way he was made President. *He was not appointed by JOSEPH SMITH as the PRESIDENT.*

I do not understand that JOSEPH SMITH designated him as his SUCCESSOR, and BRIGHAM YOUNG never CLAIMED that he did. At the time Joseph Smith was killed, *the CHURCH RECOGNIZED that the AUTHORITY DEVOLVED on the QUORUM of the TWELVE APOSTLES.* That was the position of the church at that time — that the *entire authority of the church rested upon the TWELVE.* Brigham Young was made President of the church afterwards [i.e. in 1847].

BRIGHAM YOUNG *was never SET APART by JOSEPH SMITH as his SUCCESSOR* that I am aware of, and he did not claim that he was that I am aware of. (Temple Lot Case, March 1892) (*Most Holy Principle* Vol 3:246)

Once again, in your post you state:

Because that post had become very long and had wandered way off course, I started this post with an extensive list of questionable things that Brigham did to improve the public conception of apostolic and church presidential authority. Why? To show that changes were made. That the very people we are asked to **TRUST** were aware of them and that anyone who complained was ignored or marginalized. **YET, I am EXPECTED to TRUST the INTEGRITY of THOSE who ORDERED or ALLOWED the CHANGES**

Where did this discussion go? Succession crisis, Transfiguration testimonies and old men's affidavits. None of which are germane to the problems with 132:7 Can we not address the 9 years of silence? Or perhaps something from anyone about '**ONE MAN AT A TIME**' *during Joseph Smith's lifetime?* **I have SEARCHED for YEARS and I CANNOT FIND even a HINT.** Or even a valid discussion of doctrinal, historical and geographical problems with the idea? Until that happens, I will continue to maintain that the editorial comment of 132:7 is very suspicious.

I have already demonstrated that the whole substance of verse 7 is Fundamental to the discussion on the Sealing Keys in the verses that follow it, from verses 8 through verse 19, and even verses after that bring it up. Verse 8 explains the purpose of the One Man Office, because "God's House is a House of Order and not a House of Confusion". Again Verse 18 directly quotes from verse 7 and affirms the same doctrine and ideas where it concerns the One Man Office. In continuing it also repeats the words found verse 8, in order to again assure us of the need for **UNION** as achieved through **UNION with the ONE MAN OFFICE, because "GOD'S HOUSE is a HOUSE of ORDER and NOT a HOUSE of CONFUSION"**. In keeping with this verse 19 also quotes or makes direct reference to the substance of verse 7, and again affirms the need for the **ONE MAN OFFICE**. On top of this, there are also several other references to verse 7 — another reference in verse 19, and others in the verses that follow. In view of all the connections between verse 7 and the verses that follow it, it is obvious that verse 7 was *an integral part of the ORIGINAL REVELATION*.

I have already addressed the issue of the 9 years of silence — Bishop Whitney maintained possession of it for 3 years, from July 1843 until 1846, at which time he surrendered it to President Young, who kept it locked in his desk until 1852, at which time it was published to the

world. I have also addressed the reason for the Silence and Secrecy, because it would have been bad for the Revelation to get out and start circulating before the Church was in a position to declare the doctrine publicly. But now let us address the last question that you raise. Once again as you aptly express it:

Can we not address the 9 years of silence? Or perhaps something from *anyone* about 'ONE MAN *at a TIME*' during JOSEPH SMITH's *lifetime*? I have SEARCHED for YEARS and I CANNOT find EVEN a HINT. Or even a valid discussion of doctrinal, historical and geographical problems with the idea? Until that happens, I will continue to maintain that the editorial comment of 132:7 is very suspicious.

As you know in the past I have written much on the Holy Order, the Church of the Firstborn, and the Kingdom of God, or Council of Fifty, and my presumption is that for the most part you are with me on these things, so there is no need to again go over the foundational materials here. In other words, no need to reinvent the wheel. In what follows I will be making many references to such things as the Presiding Patriarch, Priest and King over the Church of the Firstborn, the Holy Order, and the Kingdom of God, or Council of Fifty. Again, in the past I have written much on these things, and I expect that for the most part, you and I are together on these matters also, at least as far as to acknowledge the real existence of such offices during the Prophet's day, and for this reason I will not be laying a historical foundation for the existence of these things.

Once again let us begin by quoting from verse 7 only this time I will add a few bracketed words which will enlighten you with regard to the **ONE MAN OFFICE** and the **ONE ANOINTED** and **APPOINTED**:

7 And verily I say unto you, that the **CONDITIONS of this LAW ARE THESE**: All covenants . . . that are not made and entered into and **SEALED by the HOLY SPIRIT of PROMISE, of HIM who is ANOINTED** [as the **PRESIDING PROPHET, PRIEST and KING over My KINGDOM and OVER all ISRAEL**, and who is **APPOINTED as my BIRTHRIGHT HEIR**, to Preside as the Presiding Patriarch over the Family Kingdom of the Father *And he that holds this OFFICE is*] . . . **MINE ANOINTED, whom I have APPOINTED on the earth to HOLD this POWER** (and *I have APPOINTED unto my servant Joseph to hold this power in the last days*, and **THERE is NEVER but ONE on the EARTH at a TIME on WHOM this POWER and the KEYS of this PRIESTHOOD are CONFERRED**) 8 [For] **MINE HOUSE is a HOUSE of ORDER**, saith the Lord God, and **NOT a HOUSE of CONFUSION**. (D&C 132:7–8)

As we shall see, these added words give the whole historic and doctrinal context to the One Man Office of the One Anointed and Appointed, as is referred to in verses 7, 18 and 19 in Section 132. This is what the Prophet was teaching in the Secret Meetings of the Holy Order and Council of Fifty. The “One Anointed” makes reference to the “One” who is “Anointed” as the “Presiding Prophet Priest and King over all Israel, and over the Kingdom of God”. And not only is he “Anointed” at the time of his “Coronation”, but he is also “Appointed” to be the Birthright Heir of the Father, and as such he holds the Right of the Firstborn, and to be the Presiding Patriarch over all Israel and over the Kingdom of God. In the doctrine and Covenants it states that Hyrum was “**APPOINTED**” by his father to be his **BIRTHRIGHT HEIR** (D&C 124:91, 94), and in Abraham it states that:

*I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be . . . a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a High Priest, holding the right belonging to the fathers. It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth, down to the present time, even the **RIGHT OF THE FIRSTBORN**, or the [right of the] **FIRST MAN**, who is **ADAM**, or [the] **FIRST FATHER**, through the **FATHERS** unto **ME**. I sought for mine **APPOINTMENT** unto the **PRIESTHOOD** according to the **APPOINTMENT of GOD** unto the **FATHERS** concerning the **SEED**. (Abraham 1:4, 1–4)*

We learn from the Doctrine and Covenants that the Prophet Joseph Smith inherited this same office.

For this anointing have I put upon *his [i.e. Joseph's] head*, that his blessing shall also be **PUT UPON the HEAD of his POSTERITY after HIM**. 58 And as I said unto **ABRAHAM** concerning the kindreds of the earth, even so I say unto my servant **Joseph**: **IN THEE and in THY SEED shall the KINDRED of the EARTH be BLESSED**. (D&C 124:57–58).

It is the Presiding Patriarch, Priest and King, that holds the Office of the **ONE ANOINTED AND APPOINTED** as referred to in verses 7, 18 and 19 and elsewhere in Section 132. And being the **PRESIDING PATRIARCH and BIRTHRIGHT HEIR of the FATHER**, by right this **ONE MAN PRESIDES over the Sealing Keys of Elijah, and the ADMINISTRATION of all SEALING BLESSINGS having to with the ETERNAL FAMILY**

KINGDOM of the FATHER. But let us pass on this subject for a time, and then after laying more foundation we will return to it.

One important thought having to do with the subject of your question *has to do with the theological PLACE and DOCTRINAL SETTING for CELESTIAL MARRIAGE and its SEALING ORDINANCE, which is the MAJOR TOPIC of the REVELATION in QUESTION.* In fact *the doctrine of CELESTIAL MARRIAGE has to do with ETERNAL FAMILY — it is a TEMPLE ORDINANCE that INHERENTLY BELONGS to the CHURCH of the FIRSTBORN.* It is just as President Young expressed it:

The ORDINANCES of the HOUSE of GOD are EXPRESSLY for the CHURCH of the FIRSTBORN. (*Journal of Discourses* Vol 8: <26 Aug 1860> 154)”

So then the Temple *Sealing Ordinance* for Eternal/Celestial Marriage, is a *Fundamental Ordinance of the CHURCH of the FIRSTBORN*, and *for this reason*, we may expect that the Ordinance of Celestial/Eternal Marriage *would be PERFORMED through the PRIESTHOOD AUTHORITY that INHERENTLY BELONGS to the CHURCH of the FIRSTBORN.*

The *Authority* through which *all MARITAL and FAMILY related SEALINGS* are done consist of the SEALING KEYS of ELIJAH *which were RESTORED in the Kirtland Temple* on the 3rd of April 1836 (D&C 110:13–16). According to the Teachings of the Prophet Joseph Smith, it is these same SEALING KEYS *that CONSTITUTE the “FULNESS of the PATRIARCHAL PRIESTHOOD”.* So *we need not look to the CHURCH of JESUS CHRIST or any PRIESTHOOD OFFICE within it, to find the WHEREABOUTS of the OFFICE of the “ONE ANOINTED and APPOINTED”.* In fact there is no office belonging to the Church of Christ that is called as per se to *administer in the ORDINANCES which are performed through the SEALING KEYS of ELIJAH, as these ORDINANCES inherently BELONG to the CHURCH of the FIRSTBORN.* Consequently we ought to look to the *PRIESTHOOD HIERARCHY of the CHURCH of the FIRSTBORN for the OFFICE of the ONE ANOINTED and APPOINTED.*

According to Benjamin F. Johnson, as also the Prophet Joseph Smith, the SEALING KEYS *constitute the “HIGHEST HONOUR due to PRIESTHOOD”* (*UPR Vol 1, 3rd Ed. Part 65:32, p. 145*). So what is *the HIGHEST OFFICE in the CHURCH of the FIRSTBORN, to which this “HIGHEST HONOUR due to PRIESTHOOD”* would inherently belong? Indeed, *what ONE MAN OFFICE would INHERENTLY HOLD and PRESIDE in the AUTHORITY of the SEALING KEYS?* Well the *PRESIDING OFFICE in the CHURCH of the FIRSTBORN, is the PRESIDING PATRIARCH — and*

not only is he the **PRESIDING PATRIARCH**, but he is also the **PRESIDING PROPHET, PRIEST and KING over the CHURCH of the FIRSTBORN** — and not just the **CHURCH of the FIRSTBORN**, but **OVER all ISRAEL** and the **KINGDOM of GOD** as well — and this is the “**ORDER of the ANCIENT of DAYS**”, and the “**ANCIENT ORDER of THINGS**” (TPJS 237).

The problem with finding information on all this, is that during the Prophet’s day, as well as later during the Utah Period, the fact that the Prophet Joseph Smith had organized the Church of the Firstborn as a *viable organization on Earth*, remained a *well kept SECRET* — so only the *initiates KNEW of this PRIESTHOOD OFFICE*, and they were **SWORN to SECRECY**, and were even placed under **COVENANT** that they would not *even so much as WRITE about what the PROPHET taught them in their PRIVATE Counsels*. No doubt *it is for this reason that CONTEMPORARY RECORDS regarding this matter are SCARCE*. There are however, **PLENTY of MATERIALS and SOURCES** coming from the Prophet’s **TEACHINGS and REVELATIONS** to establish this doctrine, and this too, without begging the point. You just need to learn to **RECOGNIZE these MATERIALS for WHAT they ARE** — and to do this, you need to have the **VISION in order to put the PIECES together**. And once you do that, *the PIECES bear WITNESS of the WHOLE, and the WHOLE bears WITNESS of the PIECES*.

In his day, the **PROPHET JOSEPH SMITH** *was the PRESIDING PATRIARCH of the CHURCH of the FIRSTBORN* — and the **PRESIDING PATRIARCH** *inherently presides over and controls the SEALING KEYS of ELIJAH*. Hence this **PATRIARCHAL OFFICE** stands at the head in all matters *pertaining to ETERNAL FAMILY SEALINGS in the HOUSE OF ISRAEL* and it is for this reason that the **ONE MAN OFFICE of the ONE ANOINTED and APPOINTED** *as referred to in VERSE 7 of section 132, inherently belongs to the PRESIDING PATRIARCH of the CHURCH of the FIRSTBORN*. As already said, not only is he the **PRESIDING PATRIARCH of the CHURCH of the FIRSTBORN**, but at one and the same time he is also the **PRESIDING PATRIARCH, PRIEST and KING over the KINGDOM OF GOD and the whole HOUSE of ISRAEL**.

According to the Revelations which were given to the Prophet Joseph Smith, he was the **BIRTHRIGHT HEIR of EPHRAIM, the BIRTHRIGHT HEIR of JOSEPH of EGYPT, and the BIRTHRIGHT HEIR of ABRAHAM, ISAAC and JACOB** (D&C 124:57–58; 110:12). In keeping with this, Abraham, Isaac and Jacob were each respectively the **BIRTHRIGHT HEIRS of SHEM**, who was the **BIRTHRIGHT HEIR of NOAH** — and in his day, Noah was the **BIRTHRIGHT HEIR of FATHER ADAM**. So in keeping with all this, the

Prophet Joseph Smith was the **BIRTHRIGHT HEIR OF FATHER ADAM**, and according to the Prophet Joseph Smith, **ADAM is GOD the FATHER**. So *in the absence of FATHER ADAM, the Prophet Joseph Smith STOOD in the place of FATHER ADAM*, which is tantamount to saying that the Prophet **STOOD as GOD to the PEOPLE** — and as the Prophet expressed it, *‘if you don’t like it, you MUST LUMP IT’* (TPJS 363).

So Joseph was the **PRESIDING PATRIARCH over all ISRAEL and the CHURCH of the FIRSTBORN** — *and the OFFICE of the ONE ANOINTED and APPOINTED inherently belongs to the PRESIDING PATRIARCH*. Again bear in mind that *the PRESIDING PATRIARCH of the CHURCH of the FIRSTBORN is a ONE MAN OFFICE, just as is the OFFICE of the ONE ANOINTED and APPOINTED*. Therefore, inasmuch as Joseph was *the BIRTHRIGHT HEIR of FATHER ADAM*, and hence *the PRESIDING PATRIARCH of the CHURCH of the FIRSTBORN, the OFFICE of the ONE ANOINTED and APPOINTED RIGHTLY BELONGED to the PROPHET JOSEPH SMITH and his BIRTHRIGHT HEIRS after him*. The *Sealing Keys of Elijah* have to do with Sealing together and creating the **ETERNAL FAMILY of the ELECT SEED**, which is **ISRAEL**, and it is only right that the **BIRTHRIGHT HEIR** of Father Adam, Seth, Noah, Abraham, Isaac, Jacob, Joseph and Ephraim — it is only right that their Birthright Heir should *over see the Sealing Work* which *pertains to the Organization of their ETERNAL FAMILY*. The Prophet Joseph Smith was that man — Consequently it is just as it is stated in verse 7 of Section 132:

7 And verily I say unto you, that the **CONDITIONS of this LAW ARE THESE**: All covenants . . . that are not made and entered into and **SEALED by the HOLY SPIRIT of PROMISE, of HIM who is ANOINTED** . . . and that too most holy, by revelation and commandment *through the MEDIUM of MINE ANOINTED, whom I have APPOINTED on the earth to HOLD this POWER* [i.e. the Birthright Heir of Adam who holds the Right of the Firstborn, or the Presiding Patriarch of the Church of the Firstborn] (and *I have appointed unto my servant Joseph to hold this power in the last days, and THERE is NEVER but ONE on the EARTH at a TIME on WHOM this POWER and the KEYS of this PRIESTHOOD are CONFERRED*), are of *no efficacy, virtue, or force in and after the resurrection from the dead*; . . . 8 Behold, **MINE HOUSE is a HOUSE of ORDER**, saith the Lord God, and **NOT a HOUSE of CONFUSION**. (D&C 132:7–8)

The **CHURCH of the FIRSTBORN** is the organization through which the **ETERNAL FAMILY related SEALING ORDINANCES are ADMINISTERED** to the *worthy* sons and daughters of Father Adam and Mother Eve (TPJS 322) — and the **PRESIDING PATRIARCH is the ONE ANOINTED and**

APPOINTED, who *PRESIDES in the ADMINISTRATION of these SEALING ORDINANCES*. We know from History that others can receive the *Sealing Keys*, but anything which they do with them must be in accordance with the *LAW of the PRIESTHOOD*, and in *COMPLETE HARMONY with the PRESIDING PATRIARCH* who occupies the *OFFICE and calling of the ONE ANOINTED and APPOINTED*. As we have seen, in section 132, it is emphatically declared that only “*ONE MAN on EARTH at a TIME*” can hold the Authority of the “*ONE ANOINTED and APPOINTED*”, and for the time, the Prophet Joseph Smith was declared to be *that ONE MAN*.

During the Nauvoo period, the Authority and Power of the *ONE ANOINTED AND APPOINTED* was referred to *differently at different times*, but ultimately all these *Different Names REFER to the same PRIESTHOOD and OFFICE*. The man who *holds this office stands as BIRTHRIGHT HEIR to FATHER ADAM, holding the RIGHT of the FIRSTBORN (which is yet another reference to the SAME OFFICE)*, and he *STANDS as GOD, or in the PLACE of GOD to the people (TPJS 322)*. This is the doctrine that the Prophet was teaching at Nauvoo in the *HOLY ORDER and COUNCIL OF FIFTY*. The *PRESIDING PATRIARCH, PRIEST and KING over the KINGDOM of GOD*, stood as the *PRESIDING PATRIARCH, PRIEST and KING over all ISRAEL*. In keeping with this, Israel is the *ELECT FAMILY of GOD the FATHER*, and when Sealed together, this *ELECT FAMILY constitutes the CHURCH of the FIRSTBORN and the KINGDOM OF GOD* that Daniel foresaw being established in the Latter Days. It is this Prophecy and this same *KINGDOM* which the Prophet Joseph Smith understood to be the ultimate Fruition of the Council of Fifty, and which as of his day, was only in its infancy or embryonic state:

In the *Secrecy* of the meetings of the Holy Order and Council of Fifty, the Prophet was established to be the “*PRIEST*” over the “*ANOINTED QUORUM*”, or the “*HOLY ORDER*”, and the “*KING*” over the “*KINGDOM of GOD*”, or “*COUNCIL of FIFTY*”. But amongst the *initiates* it was understood that the Prophet Joseph Smith was the *PRESIDING PATRIARCH, PROPHET, PRIEST and KING, over the KINGDOM of GOD, and Ditto over all ISRAEL*. In keeping with this “*ISRAEL*” and the “*KINGDOM of GOD*” were understood to be the “*ORDER of the ANCIENT of DAYS*”, or the “*ANCIENT ORDER of THINGS*”, and the “*CHURCH of the FIRSTBORN*” (TPJS 237).

When the Prophet organized the *Kingdom of God*, he established a *THEOCRATIC GOVERNMENT* — and initiates who were a part of this *THEOCRACY* understood that the Prophet “*STOOD as GOD to the*

PEOPLE” (TPJS 322, 363). As the Prophet then said, this PERFECT LAW OF THEOCRACY was PREDICATED upon the AUTHORITY of the FULNESS of the PATRIARCHAL PRIESTHOOD, which constitutes the *Sealing Keys of Elijah*, with the PRESIDING PATRIARCH being INVESTED with the AUTHORITY of the ONE ANOINTED and APPOINTED:

Those holding the FULNESS of the MELCHIZEDEK PRIESTHOOD are KINGS and PRIESTS of the MOST HIGH GOD, holding the KEYS of POWER and BLESSINGS. In fact, that PRIESTHOOD is a PERFECT LAW of THEOCRACY, and STANDS as GOD to give LAWS to the PEOPLE, administering ENDLESS LIVES [via. the SEALING KEYS of ELIJAH] to the sons and daughters of Adam. (TPJS 322)

Once again, at the Zenith of this PERFECT LAW OF THEOCRACY was the PRESIDING PATRIARCH, PRIEST and KING, who PRESIDED in the administration of the SEALING BLESSINGS of the PRIESTHOOD — and by Right he was THE ONE ANOINTED and APPOINTED and stood as God to the People.

Typically the Prophet used the words “PATRIARCH” and “PATRIARCHAL PRIESTHOOD” to reference the OFFICE and PRIESTHOOD that was held by the CHURCH and STAKE PATRIARCHS — while he referred to the Priesthood of KINGS and PRIESTS as “PATRIARCHAL AUTHORITY” and “ABRAHAM’S PATRIARCHAL POWER”, which as he then said was “the GREATEST [PRIESTHOOD] yet EXPERIENCED in this CHURCH”. (TPJS 323; WJS 245)

During the trial of Sidney Rigdon, President Young referred to the SECRECY of this PRIESTHOOD:

Brother Marks says, if there are any ordained to offices equal with Elder Rigdon he don't know it. HE DON'T KNOW ALL THE ORDINATIONS, nor he won't till he knows something MORE than the WRITTEN WORD. . . . As to a person not knowing more than the written word, let me tell you that there are KEYS that the WRITTEN WORD NEVER SPOKE OF, nor NEVER WILL. (DP Vol 7; No. 12: <Dec 1990 — The Trial of Sidney Rigdon . . . > 44–45)

Of all those who spoke on this matter, Bishop George Miller was the one who said it straight out, when he wrote the following entry into his diary:

Many of the Apostles and Elders having returned from England, Joseph washed and Anointed as *Kings and Priests* to God, and OVER the HOUSE of ISRAEL . . . and *Conferred on us Patriarchal Priesthood*. This took place on the 5th and 6th (sic) of May, 1842. (DP Vol 3: No. 2 <Dec 1986 — > 22–23; NOTE: This part of Millers diary was burned by one of his descendants, but fortunately

before this, Miller copied the above statement from his diary into a letter which he wrote in 1855)

It is within this veil of Secrecy that we must *Search and Ferrite* out the **TRUTH** where it concerns your questions regarding the “**ONE ANOINTED and APPOINTED**”.

TWO PRESIDING PATRIARCHS

As of the Time of the Nauvoo Period, there were two different Orders of the Patriarchal Priesthood, and two different Presiding Patriarchs, who Presided in the Sealing Keys of two different Orders of the Patriarchal Priesthood. First and Highest was the Prophet Joseph Smith, who was the Presiding Patriarch, Priest and King over the Church of the Firstborn, and over all Israel and the Kingdom of God. As **PRESIDING PATRIARCH** of the Church of the Firstborn, the Prophet Joseph Smith held the **RIGHT of the FIRSTBORN**, and as such he was the **ONE ANOINTED AND APPOINTED who PRESIDED in the SEALING KEYS of ELIJAH**, just as it states in verse 7 of Section 132. Once again consider what it says:

7 And verily I say unto you, that the **CONDITIONS of this LAW ARE THESE**: All covenants . . . that are not made and entered into and **SEALED by the HOLY SPIRIT of PROMISE, of HIM who is ANOINTED . . .** and that too most holy, by revelation and commandment *through the MEDIUM of MINE ANOINTED, whom I have APPOINTED on the earth to HOLD this POWER* (and *I have appointed unto my servant JOSEPH to hold this POWER in the last days, and THERE is NEVER but ONE on the EARTH at a TIME on WHOM this POWER and the KEYS of this PRIESTHOOD are CONFERRED*), are of *no efficacy, virtue, or force in and after the resurrection from the dead* (D&C 132:7)

In contrast to this, the Prophet's brother Hyrum Smith was the Presiding Patriarch over the Gentile Church of Jesus Christ (D&C 109:60), and in keeping with this, he presided over the Sealing Keys that were restored by Peter, James and John. This is precisely what is stated in the Doctrine and Covenants:

123 Verily I say unto you, I now give unto you the officers belonging to my Priesthood, *that ye may hold the keys thereof*, even the Priesthood which is after the order of Melchizedek, which is after the order of mine Only Begotten Son. 124 **FIRST, I give unto you HYRUM SMITH to be a PATRIARCH unto you, to hold the SEALING BLESSINGS of my CHURCH** [i.e. the Church of Christ], *even the HOLY SPIRIT of PROMISE* [i.e. *These Sealing Keys do not Administer*

in Family Related Sealing Ordinances], whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you. (D&C 124:91–96, 123–124)

So then, there are *two different sets of Sealing Keys and two different Patriarchs to Preside over them*. The Sealing Keys that Hyrum held and Presided in were restored by Peter, James and John, and they were an inherent part of the High Priesthood which was instituted into the Church in June of 1831 (*DP* Vol 7, No 8: <Aug 1991> 1–16). In contrast to this, there was also the *Sealing Keys* that the Prophet Joseph Smith held and Presided in, and these were the *Sealing Keys* that were restored the Kirtland Temple by Elijah. But it must be remembered that the Sealing Keys that were Restored by Peter, James and John had not Authority to Administer in the Sealing Ordinances that related to the Eternal Family or the House of Israel, or the Church of the Firstborn.

So we have *two Presiding Patriarchs — one Presiding Patriarch for the Gentile Church* of Jesus Christ of Latter-day Saints (D&C 109:60) — and *another Presiding Patriarch over all the House of Israel and the Church of the Firstborn and Kingdom of God*. It is important to remember that the *Sealing Keys of these two Patriarchs* did not originate from the same source, and that they were different in the nature of their Authority and Calling. The Office of Patriarch of the Church was first instituted in the Church of Christ on the 18th of December 1833 (*UPR* Vol 1, 3rd Ed. Part 24 <18 Dec 33> 96–99), which was three and a half years after the Restoration which was affected by Peter, James and John, and *more than two years before* the Restoration that took place in the Kirtland Temple on the 3rd of April 1836. Hence the Sealing Keys of the Patriarch of the Gentile Church were derived from the Priesthood Restoration which took place in 1830, by Peter, James and John (*DP* Vol 7: <Aug 1991> 1–16). In contrast to this, the **SEALING KEYS** *having to do with the ETERNAL FAMILY and the CHURCH of the FIRSTBORN, or the ORDER of the ANCIENT of DAYS, or KINGDOM OF GOD* (*TPJS* 237) were Restored 6 years later in the Kirtland Temple by Elijah. Let us now consider the Question, as to what took place with the Restoration that occurred in the Kirtland Temple on the 3rd of April 1836:

11 After this vision closed, the heavens were again opened unto us; and **MOSES APPEARED** before us, and committed unto us *the KEYS of the GATHERING of ISRAEL from the four parts of the earth*, and the leading of the ten tribes from the land of the north.

12 After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed.

13 After this vision had closed, another great and glorious vision burst upon us; for **ELIJAH THE PROPHET**, who was taken to heaven without tasting death, stood before us, and said: 14 Behold, the time has fully come, which was spoken of by the mouth of Malachi — testifying that he [Elijah] should be sent, *before the great and dreadful day of the Lord come* — 15 *To turn the hearts of the fathers to the children, and the children to the fathers*, lest the whole earth be smitten with a curse — 16 Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (D&C 110:11–16)

In the first Visitation Moses appeared and committed to the Prophet the **KEYS of the GATHERING of the CHILDREN of ISRAEL from the four parts of the Earth**. So this has to do with the Restoration of the House of Israel, and a world wide mission to search out the Scattered Remnants of the House of Israel, and hence the Abrahamic Covenant and ultimately the Church of the Firstborn.

After the closing of the vision of Moses, Elias appeared. But who was Elias? I have demonstrated elsewhere that in this case **ELIAS was NOAH** (DP Vol 1 <1978> No. 5, p. 12–17). So it was Noah that appeared to the Joseph and Oliver under the title of “Elias” in the Kirtland Temple — and what did Noah Restore?

After this, Elias appeared, and *committed the DISPENSATION of the GOSPEL OF ABRAHAM*, saying that *in Us and our SEED all GENERATIONS after us SHOULD be BLESSED*. (D&C 110:12)

According to what is stated above, Noah restored “*the DISPENSATION of the GOSPEL of ABRAHAM*”. And what **GOSPEL** would that have been. It would be the same **GOSPEL** that Abraham had when he was on Earth. Be it remembered that Abraham’s Dispensation was a **PATRIARCHAL DISPENSATION**, and the **GOSPEL** that he had was the “**GOSPEL of the FATHER**”, which consists of the **FAMILY related TEMPLE ORDINANCES and the DOCTRINE of ETERNAL MARRIAGE and ETERNAL FAMILY**.

Again the dispensation of Abraham was a Patriarchal Dispensation, wherein *the Patriarchs Abraham, Isaac and Jacob* had the **FULNESS of the GOSPEL of the FATHER and the Ordinances, Doctrine and Law of the CHURCH of the FIRSTBORN** — and hence the **ABRAHAMIC COVENANT**, or the “**EVERLASTING COVENANT**” *that GOD the FATHER made with ABRA-*

HAM and SARAH, wherein they were ETERNALLY MARRIED and SEALED together for all TIME and ETERNITY, by GOD the FATHER. Not only so but after this the ETERNAL FATHER Promised them that *their POSTERITY would be more numerous than the STARS in the HEAVENS, or the SANDS upon the SEA SHORE*, the fulfillment of which would require *all TIME and ETERNITY, and hence ETERNAL MARRIAGE*. So in *Substance*, the “*EVERLASTING COVENANT*” which GOD the FATHER made with Abraham was the *NEW and EVERLASTING COVENANT of MARRIAGE* as it was *restored* in our dispensation by the Prophet Joseph Smith:

1 And when Abram was ninety years old and nine, Yahweh appeared to Abram, and said unto him, I am the **ALMIGHTY GOD** [i.e. in Hebrew “El Shaddia”, which was one of God the Father’s personal names.]; **WALK BEFORE ME, and be thou PERFECT**. 2 And **I will make MY COVENANT between ME and THEE, and will MULTIPLY THEE exceedingly**. 3 And Abram fell on his face: and God talked with him, saying, 4 As for me, behold, **MY COVENANT is with THEE**, and thou shalt be a **FATHER of MANY NATIONS**. 5 Neither shall thy name any more be called Abram, but thy name shall be **ABRAHAM**; for a **FATHER of MANY NATIONS have I made thee**. 6 And I will make thee *Exceeding Fruitful*, and I will make **NATIONS of THEE**, and kings shall come out of thee. 7 And *I will establish MY COVENANT between ME and THEE and THY SEED after THEE in their GENERATIONS for an EVERLASTING COVENANT, to be a God unto thee, and to thy seed after thee*. 15 And God said unto Abraham, *As for SARAI thy WIFE, thou shalt not call her name SARAI, but SARAH shall her name be*. 16 And I will **BLESS HER**, and give thee a son also of her: yea, **I WILL BLESS HER**, and *she shall be a MOTHER of NATIONS; kings of people shall be of her*. . . . 19 And God said, *Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish MY COVENANT with HIM for an EVERLASTING COVENANT, and with HIS SEED after him*. . . . 21 But **MY COVENANT will I ESTABLISH with ISAAC, which SARAH shall bear unto thee at this set time in the next year**. 22 And he left off talking with him, and God went up from Abraham. (Gen 17:1–22)

What we have read above is the **FIRST BIBLICAL ACCOUNT of an ETERNAL MARRIAGE with all the Promises and Blessings of an Eternal Increase in Posterity**. The Great Eternal promised Abraham and Sarah that they would have more **POSTERITY than the SANDS upon the SEA SHORE or the STARS in the HEAVENS**. To be sure the process of the **LITERAL FULFILLMENT of this PROMISE will extend Beyond this Life and Beyond this World** — it will take *all TIME and ETERNITY to Fulfil this Promise, and hence ETERNAL MARRIAGE and ETERNAL FAMILY*. In fact in the Sealing Ceremony for Eternal Marriage as it is Practiced in the Temple, one of

the Central Blessings that are pronounced upon the couple is that they will receive *the blessings of Abraham, Isaac, and Jacob*:

13 And I seal upon you the blessings of thrones, and dominions, and principalities, and powers, and exaltations, *together with the blessings of ABRAHAM, ISAAC, and JACOB*, 14 And say unto you be **FRUITFUL and MULTIPLY, and REPLENISH the EARTH**, that you may have *joy and rejoicing in your POSTERITY* in the day of the Lord Jesus. 15 All these blessings, together with all other blessings pertaining to the **NEW and EVERLASTING COVENANT**, *I seal upon your heads, through YOUR FAITHFULNESS unto the end*, 16 By the authority of the Holy Priesthood, in the name of the Father, and of the Son, and of the Holy Ghost, Amen.” (*Unpublished Revelations Vol 1, 3rd Ed.*, Part 86:13–16, p. 175)

Once again, the Temple Sealing Blessing as pronounced above is the substance of what God the Father Sealed upon the heads of Abraham and Sarah, as can be found in Genesis 17 & 18.

Beyond all question, **ABRAHAM’S dispensation** possessed an eternal Fulness of *The Father’s Gospel*. It was in possession of a spiritual, priestly and civil government, all of which were bound together as one in a Patriarchal Government—a Government which was organized in accordance with the **PERFECT LAW OF A CELESTIAL THEOCRACY** and which stood “*as GOD to give LAWS to the PEOPLE*” (*TPJS* 322). The *ordinances of the TEMPLE were the very HUB of this PATRIARCHAL THEOCRACY*. Thus a Fulness of the Ordinances of the House of God, including the Endowment, Plural Marriage, Adoption, and the Second Anointing, together with the knowledge of God the Father—all these were embraced in the Gospel of the Dispensation of Abraham—all that is, excepting work for the dead. These were the ordinances and doctrine of the “Holy Order” and were referred to by the Prophet as the “**ANCIENT ORDER OF THINGS**” and the “**ORDER OF THE ANCIENT OF DAYS**” (*TPJS* 237). All of these principles, doctrines and ordinances formed an inherent part of the “**GOSPEL OF THE DISPENSATION OF ABRAHAM**” and consequently are commonly referred to as “*the blessings of Abraham, Isaac and Jacob*.” The Gospel of the Dispensation of Abraham embraced all of these things and was restored by Elias or Noah in the Kirtland Temple, along with the Knowledge, Keys, Power, and Authority which was necessary in order to administer them in righteousness—but this did not include the Sealing Keys of Elijah (*D&C* 128:21).

In addition to the “Dispensation of the Gospel of Abraham”, Noah also restored **Two BIRTHRIGHT OFFICES**—*ONE having to do with the*

GENTILES and the GENTILE CHURCH, and the other having to do with the HOUSE of ISRAEL and the CHURCH of the FIRSTBORN. We learn from Section 18 that Oliver's calling was to be like the Apostle Paul (D&C 18:9), whose calling was to the Gentiles — while Joseph's birthright was like that of the Patriarchs Abraham, Isaac and Jacob — to be the Presiding Patriarch over all the House of Israel:

For this anointing have I put upon *his [i.e. Joseph's] head*, that his blessing shall also be **PUT UPON the HEAD of his POSTERITY after HIM.** 58 And as *I said unto ABRAHAM concerning the kindreds of the earth*, even so *I say unto my servant Joseph: IN THEE and in THY SEED shall the KINDRED of the EARTH be BLESSED.* (D&C 124:57–58).

So how is it that Joseph's posterity are going to bless the people, and with what Priesthood shall they bless them! Of course, by the Sealing Keys of Elijah, just as it states in verse 7 of Section 132. That this is so is obvious, especially when you consider things in view of the above Prophecy, that the Prophet's "Blessing" was to "be **PUT UPON the HEAD of his POSTERITY after HIM**". So as **BIRTHRIGHT HEIR of FATHER ADAM, holding the RIGHT of the FIRSTBORN**, according to *Priesthood Law the Office of the ONE ANOINTED and APPOINTED* would be *Passed Down to the PROPHET'S POSTERITY after him*, and this is what is affirmed in the Prophecy as contained in the above passage, that the Prophet's "Blessing" was to be "**PUT UPON the HEAD of his POSTERITY after HIM**".

However, in the case of Oliver, due to apostasy, things turned out different, because he lost his blessing to Hyrum Smith (D&C 124:95) who became the Presiding Patriarch over the Gentile Church (D&C 124:91–95, 124; 109:60).

According to Oliver Cowdery's introduction to Father Smith's Patriarchal Blessing, as recorded by Oliver on the 18th of December 1833, even then Oliver must have had some understanding of this matter (*UPR* Vol 1, 3rd Ed., Part 24: <18 Dec 1833> 1–14, p. 97). Let us remember that when the Church was first organized, Joseph was called to be the **FIRST ELDER**, while Oliver was called to be the **SECOND ELDER**, and according to Oliver's introduction to Father Smith's blessing, he equated Joseph's calling as **FIRST ELDER** with that of being the **FIRST PATRIARCH**, and even though he did not at that time mention it, this would equate Oliver's calling as **SECOND ELDER with that of SECOND PATRIARCH**. Again at a later time, Joseph was called to be the **PRESIDENT of the CHURCH**, while Oliver was called to be the "**ASSOCIATE PRESIDENT of the CHURCH**."

Once again when Noah appeared to Joseph and Oliver in the Kirtland Temple, both Oliver and Joseph were Promised that *'in THEM and THEIR SEED all GENERATIONS after THEM should be BLESSED'*. And how could Joseph and Oliver and their Seed Bless *all Generations* After them, if they did not have a special Patrilineal Priesthood sealed upon them, and upon their Seed after them. In any case, it is significant that Oliver lost his place and blessing to Hyrum, who subsequently became Patriarch to the Gentiles:

91 And again, verily I say unto you, let my servant William be appointed, ordained, and anointed, as counselor unto my servant Joseph, in the room of my servant Hyrum, that my servant HYRUM may take the OFFICE of PRIESTHOOD and PATRIARCH, which was APPOINTED unto him by his FATHER, by BLESSING and also by RIGHT; 92 That from HENCEFORTH he shall HOLD the KEYS of the PATRIARCHAL BLESSINGS upon the HEADS of ALL my PEOPLE, 93 That whoever he BLESSES shall be BLESSED, and WHOEVER he CURSES shall be CURSED; that WHATSOEVER he shall BIND on EARTH shall be BOUND in HEAVEN; and WHATSOEVER he shall LOOSE on EARTH shall be LOOSED in HEAVEN. 94 And from this time forth I appoint unto him that he may be a PROPHET, and a SEER, and a REVELATOR unto my Church, as well as MY SERVANT JOSEPH; 95 That he may act in concert also with my servant Joseph; and that he shall receive counsel from my servant Joseph, who shall show him the KEYS whereby he may ASK and RECEIVE, and be CROWNED with the same BLESSING, and GLORY, and HONOR, and PRIESTHOOD, and GIFTS of the PRIESTHOOD, that ONCE were PUT upon HIM that was MY SERVANT OLIVER COWDERY; 96 That my servant Hyrum may bear record of the things which I shall show him [i.e. as the SECOND WITNESS OF THE RESTORATION], that his name may be had in honorable remembrance from GENERATION TO GENERATION, forever and ever.

123 Verily I say unto you, I now give unto you the officers belonging to my Priesthood, that ye may hold the keys thereof, even the Priesthood which is after the order of Melchizedek, which is after the order of mine Only Begotten Son. 124 FIRST, I give unto you HYRUM SMITH to be a PATRIARCH unto you, to hold the SEALING BLESSINGS of my CHURCH [i.e. the Church of Christ], even the HOLY SPIRIT of PROMISE [i.e. This Sealing does not have to do with Eternal Family Relationships.], whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you. (D&C 124:91–96, 123–124)

We see from the above, that because of Oliver's Apostasy, he lost his blessing (*wherein Oliver was promised that "in him and his Seed, all generations after him would be blessed"*) was transferred to Hyrum,

and that the Promise upon the Head of Oliver and his Posterity, was fulfilled upon the head of Hyrum and his posterity, just as it was Promised by Noah in the Kirtland Temple. But once again, with what Sealing Keys did Hyrum Bless? It was through the Sealing Keys that were restored by Peter, James and John.

Again be it remembered that with the appearance of Noah, not only did Oliver receive a blessing, but so also did the Prophet Joseph Smith. And what was the Prophet's Blessing? To begin with, let us remember that Noah was the Presiding Patriarch over the whole Earth under Adam, and this being so, he was fully authorized to bequeath to the Prophet Joseph Smith the "Right of the Firstborn", which is to be the **BIRTHRIGHT HEIR OF FATHER ADAM, and the PRESIDING PATRIARCH over EPHRAIM and all ISRAEL, and over the CHURCH of the FIRSTBORN and KINGDOM of GOD on EARTH — and Over all the FAMILY of ADAM.**

Question: "And through what **SEALING KEYS** would the Prophet Joseph Smith and his Posterity bless all generations after them".

Answer: "It would be through the Sealing Keys of Elijah that Joseph and his Seed would bless all generations after them, and hence the substance of verse 7 of Section 132:

7 And verily I say unto you, that the **CONDITIONS of this LAW ARE THESE:** All covenants . . . that are not made and entered into and **SEALED by the HOLY SPIRIT of PROMISE, of HIM who is ANOINTED . . .** and that too most holy, by revelation and commandment *through the medium of MINE ANOINTED, whom I have APPOINTED on the earth to HOLD this POWER* (and *I have APPOINTED unto my servant JOSEPH to hold this power in the last days, and THERE is NEVER but ONE on the EARTH at a TIME on WHOM this POWER and the KEYS of this PRIESTHOOD are CONFERRED*), are of no efficacy, virtue, or force in and after the resurrection from the dead (D&C 132:7)

In keeping with all this, it was **NOAH who CONFERRED the BIRTHRIGHT upon the PROPHET JOSEPH SMITH**, that he might hold the "**RIGHT of the FIRSTBORN**", and be **BIRTHRIGHT HEIR of FATHER ADAM**, and hence the Prophet's *Right to the Office of the ONE ANOINTED and APPOINTED*. So **NOAH** restored the Birthright to Joseph, but *it was ELIJAH who restored the Sealing Keys, by which the PROPHET and his POSTERITY after him would BLESS all FUTURE GENERATIONS.*

And just so, the **SEALING KEYS pertaining to the PROPHET'S BIRTHRIGHT**, would be committed to the **PROPHET** by the personal appearance of **ELIJAH**, immediately after he received the Birthright from Noah:

13 After this vision had closed, another great and glorious vision burst upon us; for **ELIJAH the PROPHET**, who was taken to heaven without tasting death, stood before us, and said: 14 Behold, the time has fully come, which was spoken of by the mouth of **MALACHI** — testifying that **HE [ELIJAH]** should be sent, *before the great and dreadful day of the Lord come* — 15 To **TURN the HEARTS of the FATHERS to the CHILDREN, and the CHILDREN to the FATHERS, lest the whole earth be smitten with a curse — 16 Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (D&C 110:13–16)**

What follows is a statement by the Prophet wherein the authority of the Sealing Keys of Elijah are defined:

Now for Elijah. The spirit, power, and calling of Elijah is, that ye have power to hold the KEY of the REVELATIONS, ORDINANCES, ORACLES, POWERS and ENDOWMENTS of the FULNESS of the MELCHIZEDEK PRIESTHOOD and of the KINGDOM of GOD on the EARTH; and to RECEIVE, OBTAIN, and PERFORM all the ORDINANCES belonging to the KINGDOM of GOD, even unto the turning of the hearts of the fathers unto the children, and the hearts of the children unto the fathers, even those who are in heaven. (TPJS 337)

We know that those who received their Second Anointings received the Sealing Keys of Elijah, and to be sure it was the Prophet's intent that each man who received the Keys of Elijah would be able to use them — this however does not go to say that there would be no head of the Priesthood — there is a context where it concerns the Law of the Priesthood and the Sealing Keys of Elijah — and that context is complete **HARMONY and UNION with that ONE MAN who holds the Office of the ONE ANOINTED and APPOINTED**. It is just as it is clearly stated in verse 7 of Section 132, and the reason for this is clearly stated in verse 8:

8 Behold, **MINE HOUSE is a HOUSE of ORDER**, saith the Lord God, and **NOT a HOUSE of CONFUSION**. (D&C 132:8)

The **KINGDOM OF GOD IS A UNION, and UNION requires STRUCTURE and COMMITMENT**. The Kingdom of God and its Priesthood *never was and never can be a body without a HEAD, much less a body with MANY HEADS*. In the Bible the Seven Headed Dragon is the Symbol for the Kingdom of Satan — but the Kingdom of God is never portrayed in this manner. *To have many heads is equal to having no head at all*.

Look how things were established to be in the case of the Patriarchal Priesthood in the Gentile Church. All Stake, Branch and

Church Patriarchs had the same Priesthood and Sealing Powers, but they did not Preside in the Keys of it as Hyrum did:

that my servant HYRUM may take the OFFICE of PRIESTHOOD and PATRIARCH, which was APPOINTED unto him by his FATHER, by BLESSING and also by RIGHT; 92 That from HENCEFORTH he shall HOLD the KEYS of the PATRIARCHAL BLESSINGS upon the HEADS of ALL my PEOPLE (D&C 124:91–92)

In the above it clearly states that from Henceforth Hyrum “*shall HOLD the KEYS of the PATRIARCHAL BLESSINGS upon the HEADS of ALL my PEOPLE*”. Without a doubt these “Keys of the Patriarchal Blessings” shows a Presidency and Structure. Indeed in accordance with the way the Prophet established things in Nauvoo, not only did Hyrum Preside over the Patriarchs, but he also Presided over the whole Church and every office in it. It is true that Joseph Presided over Hyrum, but in keeping with what the Prophet said and did at Nauvoo, the Prophet did not have this Presidency over Hyrum because he was President of the Church, but rather because he held another Higher Office in another Organization, wherein he Presided over the Church of the Firstborn and Kingdom of God, over all Zion, and the Gentile Church as the Presiding Patriarch, Prophet, Priest and King. Again consider well what the Prophet said:

“THE PATRIARCHAL OFFICE is the HIGHEST OFFICE in the CHURCH and Father Smith Conferred this Office on Hyrum Smith on his death bed”. (William Clayton Minutes, 27 May 1843, CHO, Pre-Utah Papers)

If Hyrum’s Office as Patriarch of the Church was “*the HIGHEST OFFICE in the CHURCH*”, surely this meant that he presided over other Stake and Branch Patriarchs in the Church, as well as all other officers. In fact Hyrum was appointed as head of the Church by virtue of being the Presiding Patriarch over the whole Church and all Priesthood within it, including the the Office of President of the Church — and he Presided by virtue of the Sealing Keys, which were restored by Peter, James and John.

Had the Church been allowed to grow unmolested, ultimately there would have been a Quorum of Patriarchs in the Church, that would have been composed of All Stake and Branch Patriarchs in the Church — and Hyrum would have stood at the Head of this Quorum as Patriarch of Patriarchs — he would have become just what the Prophet Appointed him to be, — *the PRESIDING PATRIARCH over the*

whole **CHURCH**. Section 124, together with several other statements coming from the Prophet makes the doctrine regarding the Ascendency of the Office of Church Patriarch clear, just as Section 132 verse 7 makes it clear where it concerns the calling of the Prophet:

91 And again, verily I say unto you, let my servant William be appointed . . . as counselor unto my servant Joseph, in the room of *my servant Hyrum, that my servant HYRUM may take the OFFICE of PRIESTHOOD and PATRIARCH, which was APPOINTED unto him by his FATHER, by BLESSING and also by RIGHT;* 92 That from **HENCEFORTH** he shall **HOLD the KEYS of the PATRIARCHAL BLESSINGS upon the HEADS of ALL my PEOPLE . . .** 94 And from this time forth I appoint unto him that he may be a **PROPHET, and a SEER, and a REVELATOR unto my Church, as well as MY SERVANT JOSEPH;**

123 Verily I say unto you, I now give unto you the officers belonging to my Priesthood, *that ye may hold the keys thereof*, even the Priesthood which is after the order of Melchizedek, which is after the order of mine Only Begotten Son. 124 **FIRST, I give unto you HYRUM SMITH to be a PATRIARCH unto you, to hold the SEALING BLESSINGS of my CHURCH** [i.e. the Church of Christ], *even the HOLY SPIRIT of PROMISE* [i.e. *This Sealing does not have to do with Eternal Family Relationships.*], *whereby ye are sealed up unto the day of redemption, that ye may not fall notwithstanding the hour of temptation that may come upon you.* (D&C 124:91–94, 123–124)

It will be noticed that when listing the different Priesthood Offices and Quorums, that it starts out with the Highest Office, and that it identifies the Patriarch of the Church as the First and Highest Office in the Church. Again we have already seen what the Prophet said on this subject on the 27th of May 1843:

"THE PATRIARCHAL OFFICE is the HIGHEST OFFICE in the CHURCH and Father Smith Conferred this Office on Hyrum Smith on his death bed". (William Clayton Minutes, 27 May 1843, CHO, Pre-Utah Papers)

Now let us consider two other statements that the Prophet made.

A Discourse given by the Prophet Joseph Smith, at the Temple Stand, in Nauvoo, Illinois, on Sunday afternoon, July 16th, 1843. (Reported by Franklin D. Richards, William Clayton, Levi Richards, Willard Richards and Charlot Haven, and amalgamated by Fred C. Collier)

Note: *The different accounts of this Speech were not all recorded in the First Person, and some were written in the "Past Tense". Notwithstanding this, in order to aid in continuity, in the amalgamation all the different accounts are rendered in the "First Person" and "Present Tense".*

The discourse which the Prophet gave on this occasion is important for a number of reasons. For one, it is one of the few occasions when he spoke in public on eternal marriage, as also the doctrine of the procreation of spirits. It is also the first speech wherein he publicly set forth the rightful status of the Church Patriarch in the Hierarchy of the Priesthood.

[In the] P.M. [I] went to the Grove and heard President Joseph [Smith] preach on the **LAW OF THE PRIESTHOOD**. HE proposed **HYRUM** as a **PROPHET** that he might be a **PRIEST**. He **DID NOT TELL THEM** he was going to be a **PRIEST** now, [and] a **KING** by and by. [He spoke as follows]:

I SHALL NOT PROPHECY ANY MORE — [from hence forth] **HYRUM SHALL** be the **PROPHET** [to the **CHURCH**]. The Gift of Prophecy is to be taken away from me, until the **TEMPLE AND NAUVOO HOUSE** should be finished. **MY MANTLE** has fallen on my brother **HYRUM**, to whom the **OFFICE** of **PROPHET** to the **CHURCH** belongs by **BIRTHRIGHT**. I am going to have a reformation, and the Saints must regard **HYRUM** [as the **PROPHET** of the **CHURCH**], for he has [the] **AUTHORITY**. I charge all of you to obey implicitly all the commands revealed to Hyrum.

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(For another version of this speech see, *History of the Church* Vol 5: 510, 512)

A Discourse given by the Prophet Joseph Smith at Nauvoo, Illinois, on Sunday afternoon, July 23rd, 1843. (Reported by, Willard Richards, James Burgess, and Franklin D. Richards, and amalgamated by Fred C. Collier)

The day was warm and dry . . . [in the] P.M. Joseph Smith spoke one hour and Twenty five minutes.” [He spoke as follows:]

[I will commence my remarks by reading this text:] “The law and the Prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.” (Luke 16:16)

[After reading his text] Joseph [then] preached [the following] introduction:

It has gone abroad that I [proclaimed myself] no longer a Prophet. I said it [last sabbath] ironically — I SUPPOSED YOU would all UNDERSTAND. It was not that I would renounce the idea of being a Prophet, but that I would renounce the idea of proclaiming myself such [at this time. Nevertheless I will] say that I [continue to] bear the testimony of Jesus [which is the spirit of prophecy] (Rev. 19:10).*

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THE OFFICE OF THE CHURCH PATRIARCH
— JOSEPH TO ADVANCE IN THE PRIESTHOOD —

Last Monday morning, certain men came to me [and said:] “Brother Joseph, **HYRUM IS NO PROPHET*** — *he can’t lead the Church — you must lead the Church! If you resign, [all things will go wrong; you must not resign; if you do the Church will be scattered.]*”

I felt [to make them] curious — and said — “Have we [not] learned in [the scriptures about] a Priesthood after the Order of Melchizedek, [*which includes the offices of*] **PROPHET, PRIEST and KING*** (Gen. 14:18; Psalms 110:4; Heb. 7:1; 1 Peter 2:9; Rev. 1:6; 5:9–10; D & C 76:56; 110:11–16).

[I never said I was going to resign — I simply proclaimed that I had bequeathed to my brother Hyrum the prophetic power and authority that rightly belongs to the Patriarchal Office which he holds by birthright.* Hyrum now stands as Prophet to the Church] — and I [in turn, *when the Temple is completed*] will [be] **ADVANCE[D in the PRIESTHOOD]** *from [the office of a] PROPHET to [that of] PRIEST,* AND THEN TO [THE OFFICE OF] KING** — *not to the kingdoms of this Earth, but [to the KINGDOM] OF THE MOST HIGH GOD.** If I should [live to establish the Kingdom of God on the Earth] would there [not] be a great many [of my enemies] disappointed in Missouri? (For another Amalgamation of this Speech see *TPJS* 317–318)

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During the administration of President Taylor there was discussion of forming a quorum of Patriarchs that would be composed of all Stake and Branch Patriarchs of the Church, with Patriarch John Smith Presiding over the whole Quorum as Presiding Patriarch, but the transition never occurred. Eldridge Smith approached Spencer Kimball on this same subject, but Kimball laughed him out of the office, saying that no such thing had ever been thought of before. Eldred and his son began to do research on the subject, and produced a good research file which demonstrated that yes such things were thought of before and even and Planned. Then Eldred went back to President Spencer Kimball’s office and presented the file of research to him. Kimball then threatened Eldred that if he did not forget the whole idea, that his son would never be his successor — in other words they would appoint someone else from another line to fill the office as Heber J. Grant had done earlier. Eldred stopped pushing the issue, but in the end Spencer decided to get rid of the Office of Church Patriarch altogether.

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In 1975 I wrote a paper which, among other things dealt with the Office of the **RIGHT OF THE FIRSTBORN**. Three years later, in 1978 it

was published. Finally in 1991 after finding more materials, I published a 2nd Edition. As of then, when I published this in 1978, much of it was New, even for Ross. But even though it has been so many years, even now there is a great deal that answers questions regarding the One Man Office of the One Anointed and Appointed. I did not at that time add discussion regarding the Sealing Keys of Elijah and the Office of the One Anointed and Appointed, because I was intent on doing a Third Section. However I got off on other projects and never finished it. Nevertheless what follows lays the whole foundation for understanding the One Man Office of the One Anointed and Appointed. Not only so, but it also does it with sources that date back to 1835, and even earlier.

CONFERRAL OF THE BIRTHRIGHT

Following the bestowal of the Gospel of the Dispensation of Abraham, Noah then made an important declaration:

Saying that in us [i.e. Joseph Smith and Oliver Cowdery] and our seed, all generations after us should be blessed. (D&C 110:12)

In these words the two Presiding Patriarchal appointments were conferred upon Joseph Smith and Oliver Cowdery, with the promise that these two offices would descend upon their patriarchal heirs after them throughout all generations of time. Oliver's appointment was to the gentiles (D&C 18:19) and Joseph's was as presiding Patriarch to the chosen race or Israel.

At the time of the dedication of the Logan Temple, President John Taylor read this verse (D&C 110:12) to the people and expounded upon it:

That was the promise made to Abraham some 3,500 years ago. It *was not* a promise made to Abraham *alone*, **BUT THROUGH HIM TO OTHERS. HE AND HIS SEED WERE TO BE THE INSTRUMENTALITY, AND MEDIA THROUGH WHICH MANKIND SHOULD BE BLESSED; they were to be the special instruments in the hands of God for the accomplishment of these purposes.** (JD 25:180)

John Taylor states that this promise was the same as that which Abraham received 3,500 years earlier. In the scriptures Abraham tells of receiving his appointment to this office:

I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring . . . to be a father of many nations, a prince of peace, and desiring

to receive instructions, and to keep the commandments of God, I became a rightful heir, *a High Priest, **holding the right belonging to the fathers.** It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundations of the earth* down to the present time, even ***the right of the firstborn, or the [right of the] first man, who is Adam, our first father, through the fathers unto me.*** I sought for mine appointment unto the Priesthood according to the appointment of God ***unto the fathers concerning the seed.*** (Abraham 1:2–534)

This is the record which Abraham gives of receiving “**THE RIGHT OF THE FIRSTBORN**”, *a hereditary office which descends according to PATRIARCHAL LAW, from father to son.*

THE RIGHT OF THE FIRSTBORN AND ITS MEANING

Many have supposed that this office always had to descend to the Firstborn son, however the scriptures do not vindicate this position. Seth was not Adam’s firstborn son, neither was Shem the Firstborn of his Father’s house (Moses 8:12). Neither was Isaac, nor Jacob, nor Joseph nor Ephraim. It might more accurately be stated that all else being equal, the Firstborn son will inherit the birthright. However, it would appear from history that more often than not, all else is not equal, and consequently, at times, the second, third, fourth and so on son receives the birthright. This was the case with the Prophet Joseph Smith. On September 4th, 1873, President Young made the following statement:

Brother Joseph Smith, instead of being the firstborn, was the third son of his father’s family who came to maturity, yet he is actually the heir of the family; he is the heir of his father’s house. It seems to us that the oldest son would be the natural heir; but we see that the Lord makes his own selection. (*JD* 16:187)

Part of the misconception about “The Right of the Firstborn” has come through misunderstanding the title. It has been supposed that it had reference to the firstborn son in a family, *when in fact it refers to **the Father of the family.*** Abraham said that the Right of the Firstborn “came down from the fathers, from the beginning of time, yea, even from the beginning, or before the foundation of the earth to the present time, even ***the right of the firstborn, or the [right of the] first man, who is Adam, our first father,*** through the fathers unto me.” According to the scriptures, Adam was “the Firstborn” to live on this creation:

And a genealogy was kept of the children of God. And this was the book of the generations of Adam, saying: In the day that God created man, in the likeness

of God made he him; *In the IMAGE of his OWN BODY, male and female, created he them*, and blessed them, *and called their name ADAM* . . . And Adam lived one hundred and thirty years, and begat a son *in his own LIKENESS, after his own IMAGE*, and called his name Seth. . . . Seth lived one hundred and five years, and begat Enos And Enos lived ninety years, and begat Cainan. . . . And Cainan lived seventy years, and begat Mahalaleel And Mahalaleel lived sixty-five years, and begat Jared And Jared lived one hundred and sixty-two years, and begat Enoch *And this is the genealogy of the sons of Adam, who was the son of God*, with whom God, himself, conversed. (Moses 6:8–22; see also Luke 3:38)

Adam was the first flesh upon this Earth, in fact he was born before he came to this Earth (Moses 3:7; 6:59). As ancient Jewish tradition expressed it: “Adam [was] the firstborn of the world” (*The Legends of the Jews* 1:332). *Adam did not inherit “The Right of the Firstborn”, he was the “FIRSTBORN”*. It was his Patriarchal heirs, or those who were in the birthright line of his descendants who inherited “The Right of the Firstborn”. Inherent in this Priesthood office was the right to stand as Father Adam to the human race, which is the same as to say “**THE RIGHT TO STAND AS GOD TO THE PEOPLE**” (TPJS 322). The Prophet Joseph Smith clearly taught this doctrine in his writings on “the Egyptian Alphabet and Grammar.” The following is a small sample of what can be found in its pages:

“Zub Zool Oan: *The first born, or the first man or father of fathers*”

“Kiah broam: First reckoned in chronology — Coming down from the beginning *First born right* or blessings”

“Ba eth ku: The next from Adam, one ordained under him, a patriarch or *the right of the first born*”

“Ba eth Ki: The Third patriarch: or *right of the first born*”

“Ba eth Ko: The fourth patriarch from Adam the *right of first born*” (Joseph Smith’s Egyptian Alphabet & Grammar, *Doctrine of the Priesthood*, Vol. 5, No. 10, Oct. 1988)

It is important to realize the significance of these statements. Adam, because he was the Father and God of the whole human race, held certain Theocratic Powers in the Patriarchal Priesthood. Indeed, he was God to His own children and in Him were vested the Keys of the Priesthood through which his posterity would receive Celestial blessings. Being “The Firstborn” or Father and God of this creation, Adam established a

birthright line, which according to Patriarchal Law was to descend down through his progeny from father to birthright son, until the end of time. It was through this office and birthright line that the Keys to the Family Kingdom of God the Father were to descend down to His worthy Heirs. The Scriptures refer to this presiding office in the birthright as “***the Right of the Firstborn***” which is to say, ***the right of the First man***, or ***the right to stand as Father Adam*** to the whole family of man. In other words, in Adam’s absence, those who were in the foreordained line to inherit the birthright, would each in their own turn and time hold the right to stand in the place of ***Father Adam*** who was the ***First Man*** or the “***Firstborn***”. Thus those who inherited the birthright inherited “***the right of the First man***” or “***the right of the Firstborn***” and in this capacity they stood as the Presiding ***Patriarch, Priest, King and God*** to the world. Thus, those who inherit the Right of the Firstborn and receive the *Fulness of the Patriarchal Priesthood* stand “as God to give laws to the people, administering endless lives to the sons and daughters of Adam.” (TPJS 322) It was this office that President Jedediah M. Grant referred to when he made the following statement:

There can only be ***one Adam***, and ***that is the ruling power*** — that man who holds *the keys of the kingdom of God on earth* — that man is ***the Adam of the earth***, he is ***God’s mouthpiece***, his presiding officer, and *the only man who has the legal right to preside*, and to turn *the key of power, the key of life and death*, and hold forth the ***sceptre*** of righteousness to the nations. (*Mormon Thunder — A Documentary History of Jedediah Morgan Grant* 174).

President Young was referring to this same office when he told the Saints that:

Joseph said to us, “***I am a god to you***” This was true and upon the same principles ***I am a God to this people*** and *so is any man who is appointed to lead Israel or the Kingdom of God*. If the people reject him they reject the one who sent him. (*Wilford Woodruff’s Journal* 1-27-60; Vol. 5:421)

The Prophet Joseph Smith explained the authority of this office in the “Egyptian Alphabet and Grammar”:

Phah eh: The first man, or Adam coming from Adam Keys or right over Patriarchal right by appointment.”

“Zool: from any or some fixed period of time back to the beginning of Creation, showing the chronology of the patriarchs, the right of priesthood, and the lineage through whom it shall be continued by promise . . .”

“Zool: Signifying the lineage that lawfully hold the Keys of the Kingdom of God by promise” (Joseph Smith’s *Egyptian Alphabet and Grammar, Doctrine of the Priesthood* Vol. 5, No. 10, Oct. 1988)

The Patriarchal descent of these keys is explained by Joseph Fielding Smith:

I glean these facts from Section 107 of the Doctrine and Covenants:

The first authority of Priesthood in the earth was Patriarchal. Adam was a patriarch, so were those who succeeded him. Being patriarchs, of course they were, *as stated by Alma, **high priests after the Holy Order***. This *patriarchal (or Evangelical) order of Priesthood* continued through the generations from Adam to Noah and from Noah to Moses. (*Way to Perfection* 72)

Joseph Fielding then proceeds to quote from Section 107, which gives the genealogical descent of the Right of the Firstborn as follows:

The order of this priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner:

From Adam to Seth, who was ordained by Adam at the age of sixty-nine years, and was blessed by him three years previous to his (Adam’s) death [i.e. he received his second anointing], and received the promise of God by his father, that his posterity should be the chosen of the Lord, and that they should be preserved unto the end of the earth . . . Enos was ordained at the age of one hundred and thirty-four years and four months, by the hand of Adam. God called upon Cainan in the wilderness in the fortieth year of his age; and he met Adam in journeying to the place Shedolamak. He was eighty-seven years old when he received his ordination. Mahalaleel was four hundred and ninety-six years and seven days old when he was ordained by the hand of Adam, who also blessed him. Jared was two hundred years old when he was ordained under the hand of Adam, who also blessed him. Enoch was twenty-five years old when he was ordained under the hand of Adam; and he was sixty-five and Adam blessed him. And he saw the Lord, and he walked with him, and was before his face continually; and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated. Methuselah was one hundred years old when he was ordained under the hand of Adam. Lamech was thirty-two years old when he was ordained under the hand of Seth. Noah was ten years old when he was ordained under the hand of Methuselah. (D&C 107:40–52)

In accordance with the book of Abraham, the Book of Moses, the Doctrine and Covenants, and Genesis, the “**RIGHT OF THE**

FIRSTBORN” was passed on down from father to son, from Adam to Noah (Abraham 1:1–4; Moses 6:7–22; D&C 107:40–57; Genesis 5:1–32). From Noah the birthright passed to Shem, and from Shem or Melchizedek, it was passed down to Abraham, Isaac, Jacob, Joseph and finally to Ephraim, after which because of Apostasy the descent was lost. In any case as we have seen, in the End the Office of the **RIGHT OF THE FIRSTBORN** was bequeathed to the Prophet Joseph Smith by Noah, and with it, the One Man Office of the “One Anointed and Appointed”, just as it states in verse 7 of Section 132:

For this anointing have I put upon *his [i.e. Joseph’s] head*, that his blessing shall also be **PUT UPON the HEAD of his POSTERITY after HIM**. 58 And as I said unto **ABRAHAM** concerning the kindreds of the earth, even so I say unto my servant **Joseph**: **IN THEE and in THY SEED shall the KINDRED of the EARTH be BLESSED**. (D&C 124:57–58).

7 And verily I say unto you, that the **CONDITIONS of this LAW ARE THESE**: All covenants . . . that are not made and entered into and **SEALED by the HOLY SPIRIT of PROMISE, of HIM who is ANOINTED** . . . and that too most holy, by revelation and commandment *through the medium of MINE ANOINTED, whom I have APPOINTED on the earth to HOLD this POWER* (and I have **APPOINTED unto my servant JOSEPH to hold this power in the last days, and THERE is NEVER but ONE on the EARTH at a TIME on WHOM this POWER and the KEYS of this PRIESTHOOD are CONFERRED**), are of *no efficacy, virtue, or force in and after the resurrection from the dead* (D&C 132:7)

I sought for the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring . . . to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a rightful heir, a *High Priest, holding the right belonging to the fathers*. It was conferred upon me from the fathers; it came down from the fathers, from the beginning of time, yea, even from the beginning, *or before the foundations of the earth* down to the present time, even *the right of the firstborn, or the [right of the] first man, who is Adam, our first father, through the fathers unto me*. I sought for mine appointment unto the Priesthood according to the appointment of God *unto the fathers concerning the seed*. (Abraham 1:2–574)

There can only be **one Adam**, and *that is the ruling power* — that man who holds *the KEYS of the KINGDOM of GOD on earth* — that man is *the Adam of the earth*, he is *God’s mouthpiece*, his presiding officer, and *the only man who has the legal right to preside*, and to turn *the key of power, the key of life and*

death, and hold forth the *sceptre* of righteousness to the nations. (*Mormon Thunder — A Documentary History of Jedediah Morgan Grant* 174).

What follows is taken from a Pamphlet on the Martyrdom, which was published less than 6 months after the Prophet's death. Without saying so, this 1844 statement, explained why the Masons Murdered the Prophet Joseph Smith. It goes into many things that the Prophet was doing in the Holy Order and Council of Fifty, which from the Masonic perspective, gave the Masons cause to Murder the Prophet. It reveals the Theocratic structure that the Prophet was creating, and the Birthright Nature of its Presiding Office. To be sure much of the information which this man published was obtained from Nauvoo Stake President William Marks, who was a member of both the Holy Order and Council of Fifty, and who later turned Apostate. Probably this Gentile also obtained information from William Law:

"The great aim of Joseph Smith was evidently to clothe himself with the most unlimited power, [i.e. standing as God to the people (TPJS 322, 363)] civil, military and ecclesiastical, over all who became members of his society. And to that end his whole efforts were put in requisition, from the day of their organization under their charters, down to the hour of his death. The first step taken by him, was to satisfy his people that he had received a revelation from God, *disclosing his origin* as well as that of his wife, and detailing the events that were to occur, as well as *the part HE and HIS DESCENDANTS were to take, in their consummation*. This he succeeded in, and gave the following as the substance of his revelation. He stated that . . . **HE (JOSEPH) was a DESCENDANT from JOSEPH of OLD through the BLOOD of EPHRAIM**. And that God had appointed and ordained that **HE, with his DESCENDANTS, should RULE OVER ALL ISRAEL, meaning the Latter Day Saints, or Mormons** . . . That the authority with which God had clothed him, being "**JURO-DIVINO**," extended over all mankind, and was paramount and superior to any Human authority. Joe further stated, that God had revealed to him, that [he would be] their **KING and RULER**".

In continuing Davis states:

"From this revelation, he enforced upon them that it was necessary **HE should be CROWNED KING**, and they, believing in the gross imposition, yielded to his edict. Joe was accordingly **CROWNED KING under GOD, over the IMMEDIATE HOUSE of ISRAEL**." [Notice that, he always ties it into the **HOUSE OF ISRAEL**, and hence the throne of David. (TPJS 339)] This ceremony was performed in 1842 [i.e. 5 May 1842 and 11 April 1844], by a **COUNCIL of FIFTY** in number, denominated the "**[ORDER of the] ANCIENT of DAYS**. And thence forward his authority as such was recognized and obeyed by the church and its authority

in all respects and under all circumstances. The peculiar attributes of his power, Joe insisted, were—that he could direct the actions of the entire **HOUSE OF ISRAEL**—that they were bound to obey his commands, whatever they might be” (Geo. T. M. Davis, *An Authentic Account of the Massacre of Joseph Smith, The Mormon Prophet, and Hyrum Smith, His Brother, Together with a Brief History of the Rise and Progress of Mormonism, and All the Circumstances which Led to Their Death*, {Chambers and Knapp: St. Louis, Missouri, 1844}, 7–8)

The Patrilineal Order of the Kingdom of God is clearly set forth in the above statement, not only for the Prophet Joseph Smith, but also for his Posterity after him.

Now the Prophet was not Ordained King over the Kingdom of God in 1842 — even though he was first Anointed and Ordained as a King and Priest on May 5th of that year — and that was the year when he first administered the Ordinances of the “**ORDER of the ANCIENT of DAYS**”, or the “**CHURCH of the FIRSTBORN**” (*TPJS* 237). But the **COUNCIL of FIFTY** was formally organized on the 11th of March 1844 — and according to Clayton’s diary, the Prophet was nominated and ordained as the **PROPHET, PRIEST and KING over the KINGDOM of GOD** on the 11th of April 1844.

Thursday, April 11. . . . Afterwards in the Council [of Fifty]. We had a glorious interview. **PRESIDENT J[OSEPH]** was voted our **P[ROPHET] P[RIEST] & KING** with *Loud Hosannas*. (William Clayton Diary, 11, April 1844; See future issue of *Doctrine of the Priesthood*)

In accordance with the above, the Prophet Joseph Smith was Anointed and Ordained as the Presiding **PROPHET, PRIEST and KING Over** the “**KINGDOM of GOD**”, and the **FIFTY were his ADOPTED SONS** — and hence the “**FIFTY PRINCES of the KINGDOM of GOD**”. The members of the Council were understood to be the **EPHRAIMITE SONS of the PROPHET JOSEPH SMITH**. As such they were dubbed by the Prophet as the “**FIFTY PRINCES of the KINGDOM**”. George Miller refers to this on several occasions in his correspondence. Consider the following:

Towards the opening of spring . . . we held a council in regard to future operations. The result of our deliberations was that a memorial should be sent to Joseph and the authorities in Nauvoo expressive of our views, and I was delegated to be the bearer. A few days after . . . upon my arrival at Nauvoo I presented the documents to Joseph Smith and Hyrum Smith, whom I found together in consultation. After a hasty perusal, Joseph said to me, “Brother Miller, I perceive that the Spirit of God is in the pineries as well as here, and we

will call together some of our wise men, and proceed to set up the **KINGDOM of GOD** by organizing some of its **OFFICERS**.” And from day to day he called some of the brethren about him, *Organizing them as PRINCES in the KINGDOM of GOD*, until up to the number of **FIFTY-THREE** were thus called. (*George Miller Correspondence*, 27 June 1855; Del Tal Palo Tal Astilla, by Dr. H. W. Mills, Annual Publications, *Historical Society of Southern California*, 1917; See future issue of Doctrine of the Priesthood)

According to the dictionary, a “**PRINCE**” is a son of the “**KING**”. Hence according to the above, the “**FIFTY**” were the *adopted sons* of Joseph Smith — while at one and the same time, the Prophet himself was the “**KING**” — *the PRESIDING PRIEST and KING Over the KINGDOM of GOD* — “*the RESTORED HOUSE of ISRAEL*” — hence a “**COUNCIL of FIFTY PRINCES of the KINGDOM of GOD**”. That this is according to the Prophet’s teachings and doings at Nauvoo is affirmed by Juanita Brooks, who wrote the following footnote, when she prepared the diaries of Hosea Stout for publication:

The “**LAW of ADOPTION**” grew out of the concept of “**KINGDOMS, PRINCIPALITIES, and POWERS**” in the “**CELESTIAL WORLDS**.” Joseph Smith had sealed to himself a number of his most faithful followers, among them the **FIRST MEMBERS of the COUNCIL of FIFTY**, to help to establish *the KINGDOM of GOD* upon this earth and to *Share His Exaltation Hereafter*. (*On the Mormon Frontier: The Diary of Hosea Stout, 1844–1889*, Vol 1: <Tuesday, 14 July 1846> 178, footnote 50)

The following are two other statements written by Bishop George Miller regarding the “Council of Fifty” and the “Princes of the Kingdom”:

DEAR BROTHER: — In my last I expected to have finished up my narrative to the time of Joseph’s death, but the limits I had prescribed myself for writing would not permit.

Upon my arrival at the pineries, we set about arranging our lumbering operations so as to leave a man in charge to carry on the work, while Wight and myself should go to Nauvoo, as before agreed upon by the **COUNCIL (of FIFTY PRINCES of the KINGDOM)**. (*George Miller Correspondence*, 28 June 1855; Del Tal Palo Tal Astilla, by Dr. H. W. Mills, *Annual Publications, Historical Society of Southern California*, 1917; See future issue of Doctrine of the Priesthood)

Part of the teams we sent down to Missouri, having stayed longer than I anticipated, and Brigham having sent an express to me to meet them in council at Winter Quarters, and bring James Emmett with me (as he had also in Joseph’s

lifetime been organized into the **COUNCIL of FIFTY PRINCES of the KINGDOM**), and not {to} fail in coming, as important matters were to be taken {up} in said Council for their consideration and action. (*George Miller Correspondence*, 1 July, 1855; See future issue of *Doctrine of the Priesthood*)

It was understood that these **FIFTY PRINCES of the KINGDOM** would **REIGN and RULE** with the Prophet *Over* the **HOUSE of ISRAEL**, as **PRESIDING PATRIARCHS, PRIESTS and KINGS** who possessed the **FULNESS of the PATRIARCHAL PRIESTHOOD**. Hence the **COUNCIL** was a **QUORUM of FIFTY EPHRAIMITE PATRIARCHS, PRIESTS and KINGS, who had been ANOINTED and ORDAINED to the FULNESS of the PATRIARCHAL PRIESTHOOD**. Again this family order was referred to by the Prophet as the “**ORDER of the ANCIENT of DAYS**”, or the “**CHURCH of the FIRSTBORN**” (*TPJS* 237).

At the head of this **QUORUM of FIFTY PATRIARCHS, PRIESTS and KINGS** was the **PROPHET JOSEPH SMITH**, and he was the **PRESIDING PATRIARCH, PRIEST and KING over all the EARTH, over the CHURCH of CHRIST, and over all ISRAEL**, which is to say the **CHURCH of the FIRSTBORN**. Joseph Presided as the **BIRTHRIGHT HEIR of FATHER ADAM**, *holding the “RIGHT of the FIRSTBORN”* — and hence the Prophet’s calling as the **ONE ANOINTED AND APPOINTED** who would direct the use of the *Sealing Keys*, where it concerned *Eternal Family Sealings*. He was **FATHER ADAM’S BIRTHRIGHT HEIR**, and it was only right that he should direct *all Sealings* having to do with the *Celestial Family Kingdom of the Father*.

What we learn from all this is that the **OFFICE of the ONE ANOINTED and APPOINTED** does not really fit into Utah Mormonism, or the Office of the First Presidency, as it became popularly understood in Utah. On the Contrary, as we have seen, rather than fitting into Utah Mormonism, what verse 7 of Section 132 actually fits in with, is the Nauvoo Restoration of the *Church of the Firstborn and Kingdom of God*, together with its **PRIESTHOOD**, as in the **HIGHEST ORDER and FULNESS of the PATRIARCHAL PRIESTHOOD** — and this too, **PRECISELY as it was brought about by the PROPHET JOSEPH SMITH and not by PRESIDENT YOUNG**.

Had President Young falsified verse 7, surely he would have written it in such a manner that it would serve him, and the circumstances in which the Saints lived in Utah — and this too, abstract of Joseph and his children. In short President Young would have had no motive to falsify verse 7 in its present form.

Again, as we have already seen, President Young openly acknowledged before the Saints and the world, that he was not Joseph’s Legal Successor,

and that ultimately Joseph's children would come forward, at which time they would be embraced and cheerfully received by the Church:

What of Joseph Smith's family? What of his boys? I have prayed from the beginning for sister Emma and for the whole family. There is not a man in this Church that has entertained better feelings towards them. Joseph said to me, "God will take care of my children when I am taken. They are in the hands of God, and *when they make their appearance before this people, FULL of HIS POWER*, there are none but what will say — "Amen! *we are READY to RECEIVE YOU.*"

The brethren testify that *brother Brigham is brother JOSEPH's legal SUCCESSOR. YOU NEVER HEARD ME SAY SO.* I say that *I am a good hand to keep the dogs and wolves out of the flock.* I do not care a groat who raises up. *I DO NOT THINK ANYTHING ABOUT BEING JOSEPH's SUCCESSOR.* (JD8: <3 June 1860> 69)

On top of all this, we have learned that in fact verse 7 is the centerfold around which verses 8 through 19 are predicated, and that verses 18 and 19 directly quote from verses 7 and 8, forming as they do a repeat of the same basic message as found in verse 7.

On top of this, we have learned that the Prophet's Revelations began to talk about Patriarchal Succession from Adam, at least as early as 1830, when he received the 6th chapter of the Book of Moses (Moses 6:7–22). Then again all of the above and more is repeated in the Prophet's March 1835 Revelation on Priesthood (D&C 107:40–57), which again contains information regarding the **PATRIARCHAL PRIESTHOOD and SUCCESSION through the PATRIARCHS from ADAM to NOAH.**

Moreover as I have demonstrated elsewhere, there is evidence to show that the Prophet understood the Adam-God Doctrine at least as early as 1830, all of which would only heighten the Prophet's awareness of Adam's place in the Priesthood, and *Patriarchal Succession* from him.

Again as of 1835 the Prophet received certain Egyptian scrolls, from which he produced the *Book of Abraham* and the *Grammar and Alphabet of the Egyptian Language*, both of which explain in detail the meaning and essence of the **BIRTHRIGHT OFFICE of the RIGHT of the FIRSTBORN.** Indeed in view of all the evidence, it is self evident that the **OFFICE of the ONE ANOINTED and APPOINTED** as set forth in verse 7 of Section 132 *is a PERFECT FIT like a HAND in a GLOVE with the PRIESTHOOD OFFICE of the RIGHT of the FIRSTBORN* — and hence the self evident TRUTH of the Statement made by President Jedediah M. Grant — and this too, inspite of the fact that it Originated with Utah Mormonism:

There can only be *one Adam*, and *that is the ruling power* — that man who holds *the KEYS of the KINGDOM of GOD on earth* — that man is *the Adam of*

the earth, he is **God's mouthpiece**, his presiding officer, and *the only man who has the legal right to preside*, and to turn *the key of power, the key of life and death*, and hold forth the **sceptre** of righteousness to the nations. (*Mormon Thunder — A Documentary History of Jedediah Morgan Grant* 174).

MORE REGARDING *the ONE MAN OFFICE and the ONE APPOINTED*

There are other passages of Scripture in the Doctrine and Covenants having to do with the place of the Prophet Joseph Smith and a “One Man Office”, which “**ONLY ONE MAN on EARTH at a TIME**” can hold. In keeping with this, Joseph Smith is consistently spoken of as the **ONE MAN** who is “**APPOINTED**” or the “**ONE APPOINTED**”, and this is **TRUE** even if it is Not stated in the Context of the “**ONE ANOINTED and APPOINTED**”. The clearest statement on this is found in Section 43 of the Doctrine and Covenants:

1 O hearken, ye elders of my church, and give ear to the words which I shall speak unto you. 2 For behold, verily, verily, I say unto you, that ye have received a **COMMANDMENT for a LAW unto my CHURCH, through HIM whom I have APPOINTED unto you to receive COMMANDMENTS and REVELATIONS from MY HAND.** 3 And *this ye shall know assuredly* — that there is **None Other APPOINTED unto you to receive COMMANDMENTS and REVELATIONS until HE BE TAKEN, if he abide in me.** 4 But verily, verily, I say unto you, that *none else shall be APPOINTED unto this gift EXCEPT it be THROUGH HIM; for if it be taken from him he shall not have power EXCEPT to APPOINT ANOTHER in his STEAD.* 5 And this shall be a **LAW unto you, that ye receive not the TEACHINGS of any that shall come before you as REVELATIONS or COMMANDMENTS;** 6 And this I give unto you *that you may not be DECEIVED*, that you may know *they are not of me.* 7 For verily I say unto you, that *he that is ORDAINED of me shall come in AT the GATE and be ORDAINED as I have told you before, to TEACH those REVELATIONS which you have RECEIVED and SHALL RECEIVE through HIM whom I have APPOINTED.* (D&C 43: <Feb 1831> 1–7)

In the above Revelation it states that the Lord has “**APPOINTED**” **ONE MAN, and ONE MAN ONLY to receive REVELATIONS and COMMANDMENTS for the CHURCH.** And that One Man was the Prophet Joseph Smith, just as it states in verse 7 of Section 132. And why do you suppose that this is so. That “*you may not be DECEIVED*”, and because as it states in verse 8 of Section 132:

Behold, *mine HOUSE is a HOUSE of ORDER*, saith the Lord God, *and NOT a HOUSE of CONFUSION.* (D&C 132:8)

Actually for the most part, what is stated above is a restatement of what was told to Oliver Cowdery in a Revelation which was given four months before, in September 1830. Hiram Page, who was a member of the Church, and one of the eight Witnesses of the Golden Plates, had a certain stone, and professed to be receiving revelations by its aid *concerning the UP BUILDING of ZION and the ORDER of the CHURCH. Several members had been DECEIVED by these CLAIMS, and even OLIVER COWDERY was WRONGLY INFLUENCED thereby.* Just prior to an appointed conference, the Prophet inquired earnestly of the Lord concerning the matter, and this revelation followed.

2 But, behold, verily, verily, I say unto thee [i.e. Oliver Cowdery], *no one shall be APPOINTED to receive COMMANDMENTS and REVELATIONS in this CHURCH excepting MY SERVANT JOSEPH SMITH, JUN., for he receiveth them even as MOSES.* 3 And thou shalt be OBEDIENT unto the things which I shall give unto HIM, even as AARON, to declare faithfully the commandments and the revelations, with power and authority unto the church. . . . 6 And thou shalt not COMMAND HIM who is at thy HEAD, and at the HEAD of the CHURCH; 7 For I have given him the KEYS of the MYSTERIES, and the REVELATIONS which are SEALED, until I shall APPOINT unto them ANOTHER in his STEAD. . . . 11 And again, thou shalt take thy brother, Hiram Page, between him and thee alone, and tell him that those things which he hath written from that stone *are not of me* and that SATAN DECEIVETH him; 12 For, behold, these things *have not been APPOINTED unto him, neither shall anything be APPOINTED unto any of this CHURCH contrary to the CHURCH COVENANTS.* (D&C 28:1–7, 11–12)

Three months later, in December 1830, the Prophet received yet another revelation which was directed to Sidney Rigdon, wherein other similar statements regarding the Prophet's place were made:

17 And I have sent forth the FULNESS of my GOSPEL by the HAND OF MY SERVANT JOSEPH; and in weakness I have blessed him; 18 And I have given unto him the KEYS of the MYSTERY of those things which have been SEALED, even which were from the FOUNDATION of the WORLD, and the things which shall come from this time to the time of my coming, if he abide in me, and if not, another will I plant in his stead. (D&C 35:17–18)

Again in Section 46 it is stated that there are many different Gifts of the Spirit, and that different Gifts are given to different individuals, but *unto certain individuals, ALL the GIFTS of the SPIRIT are GIVEN, that there may be a HEAD:*

That unto some it may be given to have all those gifts, *that there may be a HEAD*, in order that every member may be profited thereby. (D&C 46:29)

We see in these many statements that Joseph is accepted as the Lord's **TRUE SERVANT** and that he was **ESTABLISHED by GOD to be that ONE HEAD in all things pertaining to the KINGDOM of GOD**. In the passage above the Lord states that *"I have sent forth the FULNESS of my GOSPEL by the HAND of MY SERVANT JOSEPH"*. In continuing it states: *"I have given unto him the KEYS of the MYSTERY of those things which have been SEALED, even which were from the FOUNDATION of the WORLD"*. The Lord gave to Joseph the *"KEYS to the MYSTERIES of GODLINESS"*, and through Joseph the Lord **RESTORED "all things"**. According to these passages, *even from the very beginning the Lord established JOSEPH to be at the HEAD as that "ONE MAN" who was "APPOINTED" of GOD to be his TRUE SERVANT, even as was MOSES in his day*. Hence, rather than verse 7 of Section 132 **DEPARTING from the NORM as ESTABLISHED from the very BEGINNING — in fact it PERPETUATED the NORM just as it had been ESTABLISHED at the BEGINNING of the CHURCH**. Indeed even from the very beginning, it was and continued to be just as it is stated in verse 7 of Section 132. Joseph held the One Man Office:

7 And verily I say unto you, that the **CONDITIONS of this LAW ARE THESE**: All covenants . . . that are not made and entered into and **SEALED by the HOLY SPIRIT of PROMISE, of HIM who is ANOINTED . . .** and that too most holy, by revelation and commandment *through the medium of MINE ANOINTED, whom I have APPOINTED on the earth to HOLD this POWER* (and *I have APPOINTED unto my servant Joseph to hold this power in the last days*, and **THERE is NEVER but ONE on the EARTH at a TIME on WHOM this POWER and the KEYS of this PRIESTHOOD are CONFERRED**) (D&C 132:7)

In fact verse 7 is not the only place in Section 132 that speaks of Joseph and his Place in the Priesthood. Consider the following:

Abraham received promises concerning his seed, and of the fruit of his loins — from whose loins ye are, namely, my servant Joseph — which were to continue so long as they were in the world; and as touching Abraham and his seed, out of the world they should continue; both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the seashore ye could not number them. 31 **This PROMISE is YOURS also, because ye are of ABRAHAM, and the PROMISE was made unto ABRAHAM; and by this law is the CONTINUATION of the WORKS of MY FATHER, wherein he GLORIFIETH himself.** (D&C 132:30–31)

I am the Lord thy God, and I **GAVE** unto **THEE**, **MY SERVANT JOSEPH**, *an APPOINTMENT, and RESTORE ALL THINGS* (John 14:26). *Ask what ye will, and it shall be given unto you according to my word.* (D&C 132:40)

47 And again, *verily I say*, **WHOMSOEVER** you **BLESS** I will **BLESS**, and **WHOMSOEVER** you **CURSE** I will **CURSE**, saith the Lord; for I, the Lord, am thy God. 48 And again, verily I say unto you, *my servant Joseph*, that whatsoever you give on earth, and to whomsoever you give any one on earth, by my **WORD** and **ACCORDING** to **MY LAW**, *it shall be visisted with BLESSINGS and not CURSINGS*, and *with my POWER*, saith the Lord, and *shall be without CONDEMNATION on earth and in heaven.* 49 For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily *I seal upon you your EXALTATION, and PREPARE a THRONE for YOU in the KINGDOM of my FATHER, with ABRAHAM your FATHER.* 50 Behold, I have seen your sacrifices, and will forgive all your sins; I have seen *your sacrifices in OBEDIENCE to that which I have told you.* Go, therefore, and *I make a way for your ESCAPE, as I ACCEPTED the OFFERING of ABRAHAM of his son ISAAC.* (D&C 132:47–50)

For I am the Lord thy God, and ye shall **OBEY** my **VOICE**; and *I give unto MY SERVANT JOSEPH; that he shall be made RULER over MANY THINGS; for he hath been FAITHFUL over a FEW things, and from henceforth I will strengthen him.* (D&C 132:53)

57 And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for Satan seeketh to destroy; for *I am the Lord thy God, and HE is MY SERVANT; and behold, and lo, I am with him, as I was with ABRAHAM, thy FATHER, even unto his EXALTATION and GLORY.* (D&C 132:57)

and all this because *at all TIMES the KINGDOM of GOD has a HEAD — not many HEADS as is the case of a HYDRA or SEVEN HEADED DRAGON, which is the SYMOBL for the KINGDOM of SATAN, but rather ONLY ONE HEAD*, which throughout all Sacred Scripture *has always been the case with the KINGDOM of GOD.* It is just as it is stated in Section 38:

Behold, this I have given unto you as a parable, and it is *even as I am.* I say unto you, be One; and *if ye are not ONE*, ye are Not Mind. (D&C 38:27)

Its all about **UNION** — The Celestial Kingdom in the Highest Degree, is all about a **STRONG FAMILY UNION!**

WAS VERSE 7 OF SECTION 132 ADDED BY PRESIDENT YOUNG ! 67

Without **UNION** there can be **NO HEAVEN!**

— Without **STRUCTURE** there can be no **UNION** —

Without **COMMITMENT** there can be **NO STRUCTURE**

NO COMMITMENT – NO STRUCTURE

— **NO STRUCTURE – NO UNION** —

NO UNION – NO HEAVEN !!!

Be ONE — And if ye are not ONE, ye are not MINE (D&C 8:27)

they have not learned *to be OBEIENT to the things which I REQUIRED at their HANDS . . . And are not UNITED according to the UNION REQUIRED by the LAW of the CELESTIAL KINGDOM*; And Zion cannot be built up *unless it is by the PRINCIPLES of the LAW of the CELESTIAL KINGDOM*; otherwise I cannot receive her unto myself. (D&C 105:2–5)

CHRIST PRAYS FOR UNION AMONG HIS DISCIPLES

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:
11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, *that THEY may be ONE, as we ARE [ONE]*. 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 *that they ALL may be ONE; as thou, Father, art in me, and I in thee, THAT THEY ALSO MAY BE ONE IN US*: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; *that THEY may be ONE, even as WE are ONE*: 23 *I IN THEM, AND THOU IN ME, that THEY may be made PERFECT in ONE*; and *that the world may know that thou hast sent me*, and hast loved them, as thou hast loved me (John 17:11–23)

And Jesus knew their thoughts, and said unto them, **EVERY KINGDOM DIVIDED AGAINST ITSELF** *is brought to DESOLATION*; and **EVERY CITY or HOUSE DIVIDED AGAINST ITSELF** *shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? (Matt 12:25)*

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And JESUS called a little CHILD unto him, and set him in the midst of them, 18:3 And said, Verily I say unto you, Except ye be CONVERTED, and become as LITTLE CHILDREN, ye shall NOT ENTER into the KINGDOM of HEAVEN. Whosoever therefore shall HUMBLE HIMSELF as this little child, the same is GREATEST in the KINGDOM of HEAVEN. (Matt 18:1–4)

THUS SAITH THE LORD GOD: No man is *fit to be a FATHER in My KINGDOM, till he has first learned to be a SON!*

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